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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXVII.

The Exaltation of Christ.

(*Continued from p.* 148.)

The second step of our Lord's exaltation was "his ascending up into heaven."

The place of Christ's ascension is well worthy of particular notice. It was from Mount Olivet, nigh to Bethany; from the very mountain, perhaps from the very spot, where, in his awful agony, his soul had been "exceeding sorrowful even unto death;" and he had "sweat as it were great drops of blood falling down to the ground." What an interesting, what a well chosen contrast! How proper that on the spot where his disciples had seen his deep depression, they should witness his glorification; that from the place where he had tasted, as far as innocence could taste, of the pains of hell, he should ascend to heaven; that from the ground once moistened with his blood and tears, he should rise to eternal joys. His eleven faithful apostles—the traitor Judas having gone to his own place—were the chosen witnesses of this glorious scene. Their Divine Master, we are told, led them out as far as Bethany.—Let us go with them, my children, guided by the word of truth. As they passed along, the Lord charged them not to depart from Jerusalem till they should have received the Holy Ghost, which he promised he would shortly send. He told them, of course, that this was his last personal interview with them on earth, and that he was just going to ascend to the Father. Yet, to raise their drooping spirits, he promises them his spiritual presence, without interruption—"Lo! I am with you always, even to the end of the world."—But the place of separation is now reached—the time to part is come. He gathers the little group around him—I think I see them all kneel to receive his last blessing—He lifts up his hands in prayer and benediction; and while he is blessing them, behold! he rises from the ground. But still he blesses them—till his voice can no longer be heard. He ascends rapidly, but they follow him with eager eyes, till a cloud receives and covers him: And still they look at the place where they saw him last—They hope to catch one more glimpse of their dear departed Lord, and they look and look, till they are roused from their reverie by a voice—They cast their eyes downward, and see two angels clothed in white, who say—"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you, shall so come, in like manner as ye have seen him go into heaven"—Then the holy apostles prostrate and worship their ascended Master. Beyond a reasona-

ble question it was religious worship, which they offered him. How could it be any other? His body was gone into heaven. If they did not believe him present, as God, their act was unmeaning and absurd.

Meanwhile, the ascended Saviour, making the bright cloud his triumphant chariot, attended by, and passing through, crowds of adoring angels, went far on to a throne exalted above theirs, till he sat down on the right hand of God.

This is sublimely shadowed forth in the 24th Psalm, which I recommend that you read attentively, in reference to this glorious event. The Psalm primarily related to the introduction of the ark to the holy of holies, in the Jewish tabernacle and temple; but ultimately and especially it refers to the entrance of the King of glory, the divine Immanuel, into his heavenly kingdom; and to his reception of his mediatorial throne, after conquering the powers of darkness, and leading captivity captive.

This last circumstance is considered in the Catechism, as another distinct step of his exaltation. In scripture, *the right hand* is always considered as the place of the greatest honour and dignity, and *sitting* implies rest and quietness. Christ's sitting on the right hand of the Father, therefore, implies the quiet and peaceable possession of that matchless dignity, and fulness of power, with which he is vested as the glorious King and head of his church.

The first and most illustrious act of the ascended, glorified and reigning Saviour, in execution of his work, was the mission of the promised Comforter, the Holy Ghost, on the day of Pentecost—the fifteenth day after his resurrection, and the tenth, it would appear, after his ascension into heaven. You will observe that the mission of the Holy Ghost, is expressly declared to be the immediate act of Christ, by the apostle Peter, in explaining the wonderful appearances on the day of Pentecost. "This Jesus (says the apostle) hath God raised up, whereof we all are witnesses—Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." He who was anointed with the Spirit without measure, and who was now seated on his mediatorial throne, in conformity with the will of the eternal Father, and in fulfilment of his own promise to send the Comforter, did now send him, with all his miraculous energies and operations. The apostles themselves were immediately and fully enlightened into the nature of their mission, work and expectations. You never more hear of their looking for a temporal kingdom, or for any earthly distinctions—To spread the gospel, and to suffer and die for their Lord, was ever after their highest ambition—Although men of no literary education, they now, by the instantaneous instruction of the Spirit of all wisdom, spake and discoursed with propriety, in twelve or fourteen different languages; and thus were qualified to spread the gospel throughout the world. But perhaps the greatest miracle of all was, that a single address of a fisherman of Galilee, under the guidance and application of the Holy Spirit, made, in one day, three thousand converts—converts, some of them, of the very betrayers and crucifiers of Him, who, in this wonderful manner, sent the Spirit to convince them of sin and renew them unto holiness. Under the unerring guidance of this Holy Spirit, the apostles were also qualified to give us, without error, the sacred writings of the New Testament, and to publish the gospel with an astonishing success, throughout the civilized world—in opposition to all the learning, power and superstition, which the world contained—the only means employed being truth and miracles.

The miraculous gifts of the Spirit have long since ceased, but his ordinary operations have not ceased, and never will to the end of time. To these operations the renovation and

conversion of every soul, that is translated out of the kingdom of satan into the kingdom of God's dear Son, is altogether to be attributed; and the kingdom of Christ on earth is thus continued, established, and extended, in opposition to all enemies; and it will extend, till the knowledge and love of God shall cover the earth as the waters do the seas. The sending of this glorious and blessed agent, thus to insure and perpetuate the benefits of his work, is a most important particular in the exaltation of Christ.

Meantime, he sits at the right hand of the Majesty on high, as the head of the church. There, as her glorious Lord, as her Divine Mediator, as her kind intercessor and prevalent advocate, he will continue to sit, till he shall have gathered all his people to himself, and made his foes his footstool.

The exaltation of Christ will be gloriously consummated, by "his coming to judge the world at the last day." How completely will the scenes of his humiliation then be reversed—how wide and wonderful will be the contrast, when he who once suffered as a malefactor, shall sit as the judge of the universe, and pronounce the eternal destiny both of friends and foes—the eternal destiny of two whole orders of immortal beings, angels and men. We are told expressly that "the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honour the Son, even as they honour the Father." What an infatuation—I cannot forbear to remark in passing—what an infatuation, to think that he of whom this is spoken, is nothing more than a mere man!

The time of the final judgment is unknown, both to men and angels. It is called in the Catechism the last day, because, after this, time shall be no longer. There will be no more succession of days and nights; but one perpetual day of light, comfort and joy, to the righteous, and one perpetual night of utter darkness, misery and wo, to the wicked.

The second coming of Christ will be in a manner the most splendid and glorious. All attempts to heighten it, by poetic figure or ornament, only cloud it. The simplest representation is the most sublime. "He shall come in the clouds of heaven, with power and great glory—In the glory of his Father, with all the holy angels." He will be a *visible* judge. It is expressly said that "every eye shall see him"—Yes, my dear youth, as surely as your eyes now behold the objects on which they are fixed, so surely will they at last be fixed on Christ, as your final judge.

The place of judgment will be the aerial heavens—It is said that "we shall ascend to meet the Lord in the air." In some portion of space, sufficiently removed from our earth, which will then be on fire, and which will eventually be burnt up, the judgment will sit. Those who are alive at the second coming of Christ, the apostle tells us, "will be changed in a moment, in the twinkling of an eye." Those who are dead shall be awakened; "for the trumpet shall sound, and the dead shall be raised." The pious dead, as if most ready to obey the summons, will rise first. But not a child of Adam, of any age, clime, or country, shall be overlooked, or left behind. What a host!

"No spot on earth but has supplied a grave,
And human skulls the spacious ocean pave,
All's full of man; and at this dreadful turn,
The swarm shall issue, and the hive shall burn."—YOUNG.

It appears from scripture, that the righteous will be separated from the wicked, as soon as they rise.—From the commencement of the judgment they will be placed on the right hand of the Judge, and the wicked on the left. Angels, as well as men, we are expressly told, will then appear to be judged. The fallen angels are "reserved in chains of darkness, unto the judgment of the great day." They were the

tempters of man to sin, and they are now to stand with him before the common Judge. This is one grand end and design of the judgment day: that as, through the intervention of Christ, man has been redeemed and Satan defeated, so, when the work is accomplished, all concerned in this work, may be collected together, not only to witness the exaltation and triumph of Christ, but to contribute to it—his friends, by receiving his approbation and sharing his glory; his enemies, by receiving the sentence of their condemnation, and being consigned to merited and endless misery.

Another design of the judgment is to vindicate, and make known to all, the equity of the Divine dispensations, and the justice of the Divine procedure. Then all the mysteries of Providence, we have reason to believe, will be unfolded; and God will show that, in all cases, he has acted with perfect justice, wisdom, faithfulness and truth; and all inequalities, as they now appear to us, will be explained and adjusted.

But another, and a great design of the judgment is, that from that time, the happiness of the righteous, and the misery of the wicked, may be greatly augmented. Both classes, we know, are made happy or miserable at death. But the Divine constitution is, that during the intermediate state, between death and the resurrection, they shall be less happy and less miserable, than after their souls and bodies are reunited. Hence the judgment day is represented as a great object of desire to the righteous, and of great apprehension and dread to the wicked.

As the righteous will rise first, so also they will be judged and acquitted first; because they are afterwards to be assessors with Christ, in passing sentence on devils and wicked men: That is, they will consent to his judgment as just, and say Amen, to the doom pronounced on the ungodly—"Know ye not, says the apostle, that we shall judge angels." It is the opinion of some, to which I rather incline, that we are authorized from scripture to say, that there will be no mention made of the sins of the righteous, in the day of judgment; that being blotted out by the blood of Christ, they will be cancelled as though they had never been. There is no question that all their good deeds will be brought into view—not only those which have been publick, but all their most secret acts of benevolence, piety and love—and that they will be rewarded, according to their works. The reward will be all of grace, and yet proportioned to the attainments and exertions of each individual.

On the other hand, all the secret vices and wickedness of the ungodly, in all their blackness and deformity, will be exposed to the universe. The heathen, who have sinned without law, shall be judged without law—judged only for the violation of that law which was written on their hearts, and legible by the light of nature. But "those who have sinned under the law, shall be judged by the law." Those who have enjoyed and rejected the gospel, will perish with the most awful condemnation.

The reverses which the day of judgment will exhibit, will be both fearful and delightful. Many a proud warrior and conqueror, who has waded to empire and renown through rivers of blood; many a despot who has filled a throne, supported by the oppression of hapless millions; many a petty tyrant who has inflicted on helpless slaves, or other inferiors, unceasing misery and torment; many a wealthy miser, who has ground the faces of the poor, that he might add to his splendid hoards; many a talented infidel, whose writings have gained him fame on earth, while they have led thousands to perdition—many of all these characters will wish, in all the agony of despair, that their's had been the lot of the meanest saint, or even that of ordinary sinners. On the other hand, thousands of those whom the great ones of this world have treated

with scorn or pity; have looked down upon as mean and contemptible; have regarded as enthusiasts or fools; will appear to have been the excellent of the earth, the honoured servants and children of God while they lived, and those whom he will now delight to acknowledge, and to crown with unfading honours, in the view of the assembled universe—To these, and to all on his right hand, the Judge will say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." To those on the left hand, the terrifick sentence will be—"Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels—And these shall go away into everlasting punishment, but the righteous into life eternal."

In closing this lecture I remark—

1. That the ascension and glorification of Christ, demonstrate that there is a local heaven—a place where his glorified body resides, where he is now the object of admiration and worship by angels and the spirits of just men made perfect, and to which all his saints will be gathered after the resurrection; when their former "vile bodies shall be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." We know not, and it is not necessary to know, in what region of the immensity of space this local heaven is placed. It is enough to know that it exists, and that we are permitted to aspire to an admission to it; and to become members of the general assembly and church of the first born, which shall there surround the Redeemer's throne, and behold his glory, in a beatific vision, to all eternity.

2. Let us contemplate with holy wonder and delight, the state of our Redeemer's exaltation. God's ways are not our ways, nor his thoughts our thoughts. In all that he does he acts like himself—like a God. But in the work of redemption there appear to be things, more wonderful than in any of his other works. It is not for us to say, whether we ought to be more astonished that God should condescend to unite his nature to ours, or to raise ours, by that union, to the height in which we contemplate it in the exalted state of our Redeemer—a height, far beyond that of the tallest angel, or the brightest seraph, in the heavenly host.

"A thousand seraphs, strong and bright,
Stand round the glorious Deity;
But who amongst the sons of light
Pretends comparison with thee?

"Yet there is one of human frame,
Jesus, array'd in flesh and blood,
Thinks it no robbery to claim
A full equality with God.

"Their glory shines with equal beams,
Their essence is for ever one:
Though they are known by different names,
The Father God, and God the Son.

"Then let the name of Christ our King
With equal honours be ador'd;
His praise let ev'ry angel sing;
And all the nations own the Lord."

3. Let us often meditate on the judgment of the great day. Let us keep constantly in mind that for all that we do, or say, or think, God will bring us into judgment: that then all those actions of our lives which we may now most studiously and anxiously endeavour to conceal from the world, and to which we can hardly turn our own thoughts without shame and confusion; yea, that all the secret motives, and wishes, and desires of our souls, which have never eventuated in action—that all these will be disclosed to the universe, and that we must meet them, under the full blaze of heaven, at the tribunal of Christ. Oh, if the recollection of this truth were kept on our minds as it ought to be, it would have the most salutary influence on our whole conduct. Yes, my dear youth, and it would make you feel how important it is, that you immediately flee to the Lord Jesus Christ—that being pardoned through his blood, and clothed with his righteousness, you may escape the condemnation of his enemies,

and receive the acquittal and reward of his friends, in the day when "he shall come to be glorified in his saints and admired in all them that believe."

AN INTERESTING LETTER.

The following letter, although written more than ten years since, has, we believe, not been made publick till very lately—the copy before us says, "Never before published." It is then added, "The writer of the following letter never intended or expected that its circulation should extend beyond a very small circle: at the desire of a friend, to whom he felt himself deeply indebted, he transcribed it for his use; but, at the same time, accompanied it with a request, that no second copy should be taken; a request with which his friend rigidly complied. Nor was it till he found that the scope of it had been much misunderstood or misrepresented, and that some detached passages had found their way in various directions, that, in justice to himself, and to the truths which he had embraced, he permitted the circulation of it to be at all extended. In the mean time, he has been frequently solicited for copies of it, which his other avocations would, by no means, permit him to furnish; and as some pious and valuable friends, for whose judgment he feels much deference, have expressed an opinion that it might be of service to others, he has ordered a few to be privately printed, in order to comply with their wishes, and to save himself the trouble of transcribing."

We republish this letter, in hope that it may do good. We verily believe that there is not a Unitarian in the world, who would not renounce his creed, if he would read the sacred scriptures in the same careful, prayerful, and serious manner, as was done by Dr. Stock. The progress of his mind, from full confidence in error—through the successive stages of all but contempt for opposite opinions, of attention at length yielded to those opinions from courtesy, of doubting, perplexity, distress, research, prayer and conviction—to an ultimate belief and open avowal of the truth, is so naturally and simply related, as to carry immediate conviction to an impartial reader, that the writer must have actually felt what he has described. The frankness, kindness, and Christian temper, with which he addresses his former religious teacher, is also admirable—It may not be amiss to state that *Clifton*, the place from which the letter is dated, is a populous village, about a mile distant from the city of Bristol in England.

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Clifton, Wednesday, 6th Nov. 1816.

My Dear Sir,—I scarcely know in what terms to begin this letter, or how to communicate to you the object of it; yet I am anxious to be the first to convey to you the intelligence, because I am unwilling that it should reach you, unattended by those expressions of personal regard and respect, by which I could wish it should be accompanied. It will surprise you to be told, that it is become with me a matter of absolute duty, to withdraw myself, henceforth, from the Lewin's Mead Society. Yes, my dear sir, such is the fact.

In the month of July last, my professional attendance was required for the Rev. John Vernon, the Baptist minister of Downend, who was then on a visit to a friend in Bristol. I found him very ill; so much so, that his other medical attendant and myself, have since judged it necessary that he should suspend all his publick labours. After attending him here, for two or three days, he removed to Downend, where I have since continued to see him, about once a week. He felt it a duty to endeavour to lead me to reconsider my religious opinions; and at length, with much delicacy and timidity, led to the subject. I felt fully confident of

this truth, and did not, on my part, shun the investigation. For some weeks his efforts did not produce the smallest effect; and it required all the affectionate patience of his character, to induce me to look upon the arguments on his side, as even worth examining. This spirit of levity, however, was at length subdued and restrained, by the affectionate earnestness of his manner. Now and then, he produced a passage of scripture which puzzled me exceedingly; but, as I was always distrustful, I scarcely ever allowed any weight to it, till after I had coolly examined it at home. I began, however, sometimes to consider, whether it was not possible that his observations might contain some truth; and of course was led to examine them with more care and impartiality.

It is necessary here to state, that my letter to Dr. Carpenter, though drawn up some little time before, was despatched about this period. I advert to this circumstance, because it marks a curious, though, I fear, not an uncommon feature in the human mind. I must however make the avowal, that it was precisely about the interval that occurred between the preparation and the despatch of the letter alluded to, and of that to you, and the second to Dr. Estlin, that the doubts above stated, now and then, at rare intervals, would force themselves upon my mind. Such, however, was my hostility to the sentiments to which these doubts pointed, that I resisted every suspicion of this kind. I treated it as a mere delusion of the imagination; I felt ashamed even to have yielded to such suggestions for a moment; and when Mr. Bright pointed out to me a strong passage in the address to Dr. Carpenter, as if he thought that it might be softened a little, I persisted in retaining it. In fact, I seemed to seek, in the strength of the terms that I made use of, to deepen my own convictions of my previous opinions.*

The letters were sent, and the respective answers received. Still my weekly visits to Mr. Vernon were continued; I still investigated the subject with constantly increasing earnestness, yet I was unaltered; and when Mr. Bright read the history of the proceedings to the congregation, I felt no regret at my share in them, but, on the contrary, rejoiced in anticipating the future triumphs of Unitarianism. Here, however, my triumph ceased. Almost immediately afterwards, my doubts returned with ten fold force. I read, I was perplexed. Often, very often, I wished that I had not begun the inquiry. I prayed for illumination, but I found my mind daily becoming more and more unsettled. I have now lying before me a sheet of paper, on which I wrote down some of the thoughts of this period, while under their more immediate pressure, as if to relieve my mind, by thus divulging them, for they were disclosed to no human ear.

I copy from them this passage—"If the attainment of truth be not the result, I am sure that the state of mind, in which I have been for some time past, is not to be envied." I think that it was about this time you returned home. When I advanced to shake hands with you, after the close of the service, you may remember that you observed to me, "Why, Doctor, you look pale!" Pale I was, I have no doubt, for my mind was full of thoughts that chafed each other like a troubled sea; and your

* To elucidate this paragraph, it may perhaps, be proper to state, that Dr. Estlin, the senior minister of Lewin's Mead, having announced his intention to resign that office, the congregation met, and voted an address of thanks to him for his services. Some time afterwards, they met for the purpose of electing a successor. Their choice fell upon Dr. Carpenter of Exeter, and an invitation was accordingly sent him, which was accepted, and his acceptance was officially announced, in another address to each of their ministers. The writer of the above letter was requested to be the organ of expressing the sentiment of the society upon these several occasions, a request with which he cheerfully complied.

return, and the vivid recollection of the letters which it excited, had not tended to calm the agitation. In addition to this, I had been in the habit of pursuing the inquiry, night after night, to a very late hour. Such continued to be the state of my mind, during the latter end of September and the whole of October. Towards the end of this latter month, the evidence for the doctrines which I had hitherto so strenuously opposed, seemed progressively to increase. But it was not till this very week that conviction came; and that my mind, unhesitatingly and thankfully, accepted the doctrines of the Supreme Divinity of our Lord and Saviour Jesus Christ, of atonement, or reconciliation, by his precious blood, and of the divinity and personality of the Holy Spirit. I do not, my dear sir, say it by way of commending my earnestness in the inquiry, but I say it in justice to the opinions I have embraced, that since this investigation began, I have regularly gone through the New Testament, as far as the Epistle to the Hebrews (the gospel of John I have read through twice); that not only every text which has been differently interpreted, occurring in this large portion of the New Testament, but also all those referred to in the controversial volumes mentioned below, were carefully compared with the original, with the improved version, with Mr. Belsham's explanation in his Calm Inquiry, and frequently with Dr. Carpenter's Unitarianism the Doctrine of the Gospel; and that the references to the Psalms and the Prophetical Scriptures, which occurred in the New Testament, or the other writings alluded to, were also examined in Dr. Priestley's Notes on the Scriptures: for I am not possessed of, nor have I seen, (with, I think, one exception, in which Dr. Campbell's Annotations on Matt. xxii. 45, et seq. were shown me,) one orthodox commentary on the Scriptures. The controversial books, on that side, which I have used in this inquiry, are Mr. Wardlaw's two books,* Simson's Plea for the Divinity of Jesus, (of which at this very moment not even a third part is cut open,) Dr. Lawrence's Critical Reflections, &c. on the Unitarian Version, (on which I will pause to observe, that they first settled my mind as to the authenticity of the introductory chapters of St Matthew and St. Luke,) a Sermon on the Atonement, by Mr. Hull, Six Letters of Dr. Pye Smith to Mr. Belsham, and Notes taken down from two Sermons preached by Mr. (I believe now, Dr.) Chalmers, of Glasgow, upon the following texts: Psalm lxxxv. 10. and Romans viii. 7. Yet these few helps to the better understanding of the Holy Scriptures, though counteracted by the volumes above cited, by long association, by frequent references to other Unitarian volumes in my collection, and by the various arguments on that side, which memory was constantly suggesting, have ultimately led me to the conclusions above stated. But I should grossly belie my own heart, and should think myself guilty of odious ingratitude to the Father of light, from whom cometh down every good and perfect gift, if I did not avow my conviction, that to these means the teaching of his Holy Spirit has been superadded: for I can, in his presence affirm, that during the latter part of the inquiry, more particularly, the Scriptures of Truth were never opened by me without profound and fervent prayer for illumination; and almost always with reference to our Lord's promise in St. Luke, chap. xi. ver. 13. Indeed, my dear sir and friend, I was in earnest. A change so awful, so unexpected, I may add, so improbable, which four months ago only, I should myself have said was impossible, has deeply and solemnly impressed my mind.

That I must encounter much ridicule in consequence of this change,

* Discourses on the Principal Points of the Socinian Controversy, and Unitarianism incapable of Vindication.

I fully expect. I am sure that I well deserve it; for no person would have burst out more loudly against such an alteration in the views of another, than myself. Nor ought I to omit to add, that my excellent friend, Mr. Vernon, while I was communicating to him the conviction that I had received, and my expectation of being ridiculed for such a change, observed to me, that I certainly must expect it, but hoped that I was prepared to forgive it. I trust I shall be enabled to do so.

Upon reviewing this last sentence, my dear sir, I feel myself bound to say, that in stating this, I hope not to be understood as anticipating any thing of the sort from you, or from your venerable colleague. No! however you may pity my delusion, I feel assured that you will do justice to my motives.

My dear sir, I have extended this letter to a much greater length, than I had any expectation of doing when I began it. I began it with alluding to my regard and my respect for you. Will it be deemed inconsistent with either, if I venture to conclude it with a most affectionate wish and prayer, that you and yours, and all who are near and dear to you, may receive every earthly blessing, and may be brought to the knowledge of the truth! I feel it to be my duty to conclude thus, and I shall stand excused. And, oh! how much is that wish enkindled, when I recollect the seriousness and solemnity of your manner in prayer, and your impressiveness in preaching. How do I wish that endowments of such value were consecrated to those views which I have received. But I feel myself getting upon tender ground. It is difficult to word such a wish without appearing arrogant, or impertinent, or presumptuous; and yet nothing is further from my heart than either of these feelings. Believe me to be with sincere regard,

Yours, my dear Sir,

J. E. Stock.

Rev. John Rowe.

P. S. I know not whether it may not be unnecessarily minute, to add, that during this inquiry, I have looked into Doddridge's Rise and Progress, and have read through Scott's Force of Truth, and the Letters connected with it in Newton's Cardifonia, and Newton's Narrative of his own life; but it is my wish to omit nothing. I ought also to state, that once, and but once, I have entered another place of worship, (Castle Green,) when Mr. Thorpe repeated a Thursday evening lecture on the Trinity, but this produced no conviction at the time, although the recollection of it has, perhaps, been useful to me since.

Extracts from Mason's Remains.

If we would not fall into things unlawful, we must sometimes deny ourselves in those that are lawful.

Salvation then draws near to man when it is his main care.

The ordinances of God are the means of salvation; but the God of ordinances is the author of salvation.

Religion must be our business, then it will be our delight.

It will cost something to be religious; it will cost more not to be so.

A Christian's life is nothing else but a short trial of his graces.

Lukewarmness is the best natural, but the worst spiritual temper a man can be in.

There are few but are sometimes in a serious fit; but how few are in a serious frame, who have an abiding sense of God upon their heart!

It is a voluntary *cannot* that keeps the soul from God.

The gate which leads to life, is a straight gate, therefore we should fear;—it is an open gate, therefore we should hope.

Do the Lord's work in the Lord's time; pray whilst God hears; hear whilst God speaks; believe whilst

God promises; obey whilst God commands.

That man has no sense of mercy, that wants a sense of duty.

Two duties must run through a Christian's life, like the warp through the woof—*blessing* and *trusting*.

Religion is much talked of, but little understood, till the conscience be awakened; then a man knows the worth of a soul, and the want of a Saviour.

Then doth religion flourish in the soul when it knows how to naturalize spiritual things, and to spiritualize natural things.

We may judge of our eternal state by our spiritual state; and of our spiritual state by the delightful and customary actions of our lives.

If we expect to live with Christ in heaven, we must live to him on earth.

We may expect God's *protection* so long as we keep within God's *bounds*.

Our opportunities are (like our souls) very precious; but if they are lost, they are irrecoverably lost.

That preaching that is plain, pure, powerful, and practical, men are apt to dislike.

Religion begins with a knowledge of a man's self, and is perfected with a knowledge of God.

This is a threefold mystery:—a gospel published in the midst of an ungodly world; a little church preserved in the midst of devils; and, a little grace kept alive in the midst of corruptions.

The service of God is the soul's work; and the favour of God is its reward.

A man may be imperfect in his obedience, and yet impartial.

God never fails them that wait for him, nor forsakes them that work for him.

It is a sign of advanced grace, when opinion is swallowed up of religion.

From "The Amulet."

THE HOUR OF PRAYER.

BY MRS. HEMANS.

Child, amidst the flowers at play,
While the red light fades away;
Mother, with thine earnest eye,
Ever following silently;
Father, by the breeze of eve,
Called thy harvest-work to leave;—
Pray! Ere yet the dark hours be,
Lift the heart and bend the knee.

Traveller, in the stranger's land,
Far from thine own household band;
Mourner, haunted by the tone
Of a voice from this world gone;
Captive, in whose narrow cell
Sunshine hath not leave to dwell;
Sailor, on the darkening sea;—
Lift the heart and bend the knee.

Warrior, that from battle won,
Breathest now at set of sun;
Woman, o'er the lowly slain,
Weeping on his burial-plain;
Ye that triumph, ye that sigh,
Kindred by one holy tie;
Heaven's first star alike ye see;—
Lift the heart and bend the knee.

From the same.

THE RESTORATION OF ISRAEL.

BY THE REV. G. CROLY.

"*And I heard a voice out of heaven saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people; and God himself shall be with them, and be their God.*"—Rev. xxi. 3.

King of the dead! how long shall sweep
Thy wrath! how long thy outcasts weep!
Two thousand agonizing years
Has Israel steeped her bread in tears;
The vial on her head been poured—
Flight, famine, shame, the scourge, the sword!
'Tis done! Has breathed thy trumpet blast,
The TRIBES at length have wept their last!
On rolls the host! From land and wave,
The earth sends up the unransomed slave!
There rides no glittering chivalry,
No banner purples in the sky;
The world within their hearts has died;
Two thousand years have slain their pride!
The look of pale remorse is there,
The lip's involuntary prayer;

The form still marked with many a stain—
Brand of the soil, the scourge, the chain;
The serf of Africk's fiery ground;
The slave, by Indian suns embrowned;
The weary drudges of the oar,
By the swart Arab's poisoned shore,
The gatherings of earth's wildest tract—
On bursts the living cataract!
What strength of man can check its speed!
They come—the nation of the Freed.
Who leads the march? Beneath his wheel
Back rolls the sea, the mountains reel;
Before their tread His trump is blown,
Who speaks in thunder, and 'tis done!
King of the dead! Oh not in vain
Was thy long pilgrimage of pain;
Oh, not in vain arose thy prayer,
When press'd the thorn thy temples bare;
Oh! not in vain the voice that cried,
To spare thy madden'd homicide!
Even for this hour thy heart's blood
streamed!
They come!—the host of the redeemed!

What flames upon the distant sky?
'Tis not the comet's sanguine dye,
'Tis not the lightning's quivering spire,
'Tis not the sun's descending fire.
And now, as nearer speeds their march,
Expands the rainbow's mighty arch;
Though there has burst no thunder cloud,
No flash of death the soil has ploughed,
And still ascends before their gaze,
Arch upon arch, the lovely blaze;
Still as the gorgeous clouds unfold,
Rise towers and domes' immortal mould.

Scenes! that the patriarch's vision'd eye
Beheld, and then rejoiced to die;—
That like the altar's burning coal,
Touched the pale prophet's harp with
soul;
That the throned seraphs long to see,
Now given, thou slave of slaves, to thee!
Whose city this? What potentate
Sits there, the King of time and fate?
Whom glory covers like a robe,
Whose sceptre shakes the solid globe,
Whom shapes of fire and splendour guard?
There sits the man, "whose face was
marred,"
To whom archangels bow the knee—
The weeper in Gethsemane.
Down in the dust, aye, Israel kneel,
For now thy withered heart can feel!
Aye, let thy wan cheek burn like flame,
There sits thy glory and thy shame!

From "Ackerman's Forget Me Not."

A DIRGE.

BY THE SAME.

"Earth to earth, and dust to dust!"
Here the evil and the just,
Here the youthful and the old,
Here the fearful and the bold,
Here the matron and the maid,
In one silent bed are laid;
Here the vassal and the king
Side by side lie withering;
Here the sword and sceptre rust—
"Earth to earth, and dust to dust!"

Age on age shall roll along
O'er this pale and mighty throng;
Those that wept them, those that weep,
All shall with these sleepers sleep.
Brothers, sisters of the worm,
Summer's sun, or winter's storm,
Song of peace, or battle's roar,
Ne'er shall break their slumbers more.
Death shall keep his sullen trust—
"Earth to earth, and dust to dust!"

But a day is coming fast,
Earth, thy mightiest and thy last,
It shall come in fear and wonder,
Heralded by trump and thunder;
It shall come in strife and toil,
It shall come in blood and spoil,
It shall come in empires' groans,
Burning temples, trampled thrones:
Then, Ambition, rue thy lust!—
"Earth to earth, and dust to dust!"

Then shall come the judgment sign;
In the east the King shall shine;
Flashing from heaven's golden gate,
Thousand thousands round his state;
Spirits with the crown and plume,
Tremble then, thou sullen tomb!
Heaven shall open on our sight,
Earth be turn'd to living light,
Kingdoms of the ransom'd just—
"Earth to earth, and dust to dust!"

Then shall gorgeous as a gem
Shine thy mount, Jerusalem;
Then shall in the desert rise
Fruits of more than Paradise;
Earth by angel feet be trod;
One great garden of her God;
Till are dried the martyr's tears,
Through a glorious thousand years.
Now in hope of Him we trust—
"Earth to earth, and dust to dust!"

Miscellaneous.

PHILOSOPHY SUBSERVIENT TO RELIGION.

Essay III.

Of the Nature and Foundation of Moral Obligation.

(*Continued from p.* 120.)

That man is under obligation to obey the commands of God, ought to be regarded as a primary element, an established maxim, in moral and theological science. No person can duly comprehend the import of this proposition without perceiving its truth. The assertions of the professed sceptick cannot furnish sufficient evidence to the contrary. A love of singularity may lead some men to argue against the plainest truths. But their conduct contradicts their speculations, and proves that they are governed in their practical judgments by the same fundamental laws and maxims of human belief, by which other men are governed; although, in their philosophical reveries, they affect to call them in question.

But although the reality of our obligation is admitted by all, yet very different accounts have been given of its foundation. By some, our obligation to obey God is represented as being founded in the nature and fitness of things; by others, in a prudential regard to our own welfare; by others, in considerations of general expediency; and by others, in the authority and will of God. Amidst these conflicting accounts it is satisfactory to observe that our obligation is, in all, considered as unquestionable. To deny this would, indeed, evince the most daring impiety, or downright insanity. It is plain, however, that the foundation of moral obligation can be neither remote nor obscure. The concurrence of all descriptions of persons, wise and ignorant, learned and unlearned, in the same belief, proves that they do not derive their conviction from a process of reasoning, or from abstruse and doubtful speculation. On the contrary, their conviction must be either an original suggestion of the human mind, or the immediate and obvious result of those truths which are known and acknowledged by every man. This consideration, if duly attended to, will, I am persuaded, be sufficient to set aside many of the accounts which have been given of the grounds and reasons of moral obligation. The process of reasoning which they involve, and by which it is supposed the conviction of obligation is primarily suggested, is not sufficiently obvious and conclusive to warrant us in representing it as the means of producing a conviction which is common to all.

Some of the theories which have been mentioned may be afterwards considered more particularly; at present I observe, that our obligation to obey the laws and commands of God, seems evidently to arise from the relation which He sustains to us as our infinitely glorious Creator, Preserver and Benefactor; and consequently our conviction of obligation must arise from a perception of this relation.

The works and dispensations of God manifest his perfection and glory. An attentive and enlightened survey of the works of creation, a diligent observation of the proceedings of Providence, and, above all, a wise employment of the advantages furnished by the scriptures, must convince us that his nature is incomprehensible, and infinitely glorious; the fountain and ultimate standard of all perfection; and that whatever excellences may be found in his creatures are but faint representations of the eternal

and independent excellence of his being. We may be assured that it is not in our power to form a conception of any real perfection, which does not belong to the Divine nature, in a degree and manner infinitely exceeding our conceptions. Every attribute of mind which can be regarded as the proper object of esteem, love and reverence, must be ascribed to him, and without any of those limitations or imperfections which belong to all created natures.

It is sometimes said that God has manifested *all* his glory in the works of nature, and in the holy scriptures; that the law which he has given is a perfect transcript of his moral character; with other language of a similar import. I have no hesitation in pronouncing language of this kind to be rash and presumptuous. It is certainly hazardous to make assertions apparently limiting the nature and attributes of our Maker. His essential glory is infinite; it can therefore be comprehended only by a mind of infinite understanding. But the knowledge of his glory which he is pleased to communicate to his creatures, must, like their capacity, be limited. Besides, the display which is made of the Divine perfections to different rational beings, must be very different, both in regard to its extent, and the number of its objects. The capacity of one man is much greater, and his opportunities of information on this, as well as on other subjects, much more favourable than those of another man. And surely it cannot be doubted that the exhibition which is made of the glory of God to one order of his creatures, is, in many respects, different, and very superior to that which is made to another; corresponding to their different powers of comprehension, and to the peculiar circumstances in which they are placed.

That the precepts of the moral law are agreeable to the holy nature of God is true; but this affords no warrant to represent them as a full and adequate exhibition or transcript of his holiness. A little reflection will convince us that the peculiar character and extent of the manifestation which they afford of the Divine moral excellence, are determined by the nature and relations of those to whom they are addressed, and to which they are necessarily adapted.

It does not appear that mere excellence of nature, however exalted, confers authority upon any being, to require obedience of those who are not dependent on him, and who receive nothing from him; and on the other hand, those who are not dependent, and who receive nothing, can be under no obligation to obedience. These conclusions seem to be agreeable to the common understanding of mankind, and to be suggested by the constitution of human affairs. It is not any superiority of nature or excellence which confers authority upon the parent, the master, or the ruler. It is evidently the relation which exists between the parent and the child, between the master and the servant, and between the ruler and the subject, which confers authority on the former, and imposes obligation on the latter respectively. The child is dependant on the parent for support, protection, instruction and comfort; from this dependence results the obligation of the child, according to the appointment of God, to obey the commands of the parent. Similar remarks are applicable to the other relations which I have mentioned. In all cases, dependance seems indispensable to obligation; and it also appears, that the nature and extent of the obligation will correspond to the nature and extent of the dependance on which it is founded.

Our dependance upon God is absolute and unlimited. It is differ-

ent in its nature, and infinitely more complete and perfect than any dependance which can be found of one creature upon another. We receive but little from any of our fellow creatures, compared with what we receive from the Father of our spirits, and the former of our bodies; the God in whom we live and move and have our being. We are dependent upon him for our existence, our endowments, and all our capacities and opportunities of enjoyment. We have nothing, and we can have nothing, for which we are not dependant on his bounty. Our own exertions, and the agency of our brethren, may be the means by which many of the benefits of life are obtained; yet it must be acknowledged that He is the fountain from which they all proceed. Every good gift and every perfect gift is from above, and cometh down from the Father of light. The Divine bounty and favour are to be acknowledged in those benefits and enjoyments which are procured according to the ordinary course of events, no less than if they were bestowed upon us immediately by miraculous interposition. Our folly and ingratitude are equally conspicuous, if the constancy and uniformity of his benefits prevent us from perceiving his operation; and our consequent obligation of serving and glorifying him with all the powers he has conferred on us.

From what has been said it will appear, that the instances which are found among men of authority on the one part, and of obligation on the other, are necessarily but partial and inadequate representations of the supreme and absolute authority of our Maker; and of the unlimited obligation under which all are laid to him. They serve, however, the important purpose, according to the nature of the human understanding, and the circumstances of our early existence, to prepare our minds for apprehending and duly estimating our obligation to our Father in heaven, our divine Lord and Master.

Although it is not the manner of the scriptures formally to state or discuss abstract questions, yet the principles I have advanced are proceeded upon, as self-evident and incontrovertible. "Hear, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. A son honoureth his father, and a servant his master: if then I be a Father, where is mine honour? and if I be a Master, where is my fear? saith the Lord of hosts." If, therefore, it be judged reasonable and right that a son should honour and obey his father, a servant his master, and a subject his ruler, will it not be evident to all, that creatures are under obligation to honour and obey their glorious Creator, the God in whose hand their breath is, and whose are all their ways?

There are some perhaps who would choose to state the matter a little differently, thinking it more correct to say that our obligations to obey the commands of God result from the infinite perfection of his nature; and from his relation to us as our Creator and Benefactor. I have no other objection to this statement, than that the former consideration seems necessarily to be included in the latter. His relation to us, as our Creator and Preserver, essentially involves the idea of the infinite glory and excellence of his nature. It seems therefore more strictly logical, to represent our obligation to be founded simply upon the relation which we sustain to our Maker; as a correct understanding of that relation necessarily implies a consideration of his transcendent excellence.

The language of those, who represent the authority and will of God as the foundation of moral obligation, is much nearer the truth,

and far less exceptionable, than that of the other statements which I have mentioned, at the beginning of this essay. It does not however appear to be perfectly precise and satisfactory. Authority on the one part, and obligation on the other, necessarily imply each other. The former cannot be ascribed to any being, without supposing a corresponding obligation to belong to some other being. They are essentially related, and must have the same foundation; and in the instance of which we are speaking, they are founded upon the relation which God sustains to his rational creatures. To make the subject perfectly plain, it must be observed that the following questions, Why am I under obligation to obey the commands of God? and, Why am I under obligation to perform a particular action, or pursue a particular course of conduct? although somewhat resembling each other, require a very different answer. The first is the ultimate question, and that to which I have endeavoured to give an answer, in the preceding part of this inquiry. The proper answer to the second question, Why am I under obligation to perform a particular action? undoubtedly is, because God commands it. This however implies that he has authority to give laws for the regulation of our actions; and also that we are bound to obey them. But if the ultimate question be asked, Why am I under obligation to obey the laws and commands of God? it will not be sufficient to reply, that this obligation is founded on the Divine authority. This is doing little, if any thing, more than repeating the sense of the question in other words. That God has authority to command, and that we are under obligation to obey, are really expressions of entirely equivalent import, and therefore one cannot be employed to account for the other. They both result from the relation which exists between the Supreme Lawgiver, and the subjects of his government.

Attention to the distinction which I have now stated, appears necessary to a correct understanding of the grounds and reasons of moral obligation. By overlooking it, we shall be in constant danger of falling into confusion and error.

That rational creatures are under moral obligation to obey the laws of their Creator is an ultimate truth, a fundamental maxim in morals and theology. To attempt, therefore, to assign reasons for this primary truth, would be no less absurd than a similar attempt would be, in regard to the primary axioms of mathematicks. Nothing more can be done than to develope and illustrate the ideas which the proposition essentially involves; but if, after all, any man should not perceive the indispensable obligation under which he is laid to obey the glorious Author of his nature, and the bountiful Giver of all his comforts, he must be looked upon either as a monster of impiety, or as one destitute of reason.

It will readily be admitted, that if our obligation results from our relation to our Creator, the sentiment of moral obligation must result from a view of that relation. Indeed, the latter proposition is no less evident than the former, and, if admitted as correct, necessarily establishes the former. In what manner, then, would a wise man proceed in the endeavour to impress upon the minds of others, sentiments of duty and obedience to their Maker? Not, surely, by telling them that their welfare depended on their obedience. They could infer nothing more from this representation than that it is a matter of prudence to do what God commands. Would he tell them that obedience will conduce to the general welfare? From this they could infer nothing more than that it is expedient to act in conformity

to the Divine commands. Both these ideas, that of prudence and of expediency, are essentially different from the idea of duty and moral obligation; and, consequently, whatever is done from a regard to them, solely, cannot be considered as obedience to God. He would certainly direct their attention to the infinite majesty and glory of God; his relation to us, as our Creator and Benefactor and Sovereign Lord; and our absolute dependence upon him, for all that is excellent in our nature, and desirable in our existence. This is the manner of scripture. When God promulgated his law to Israel, he prefaced it with these words: "I am the Lord thy God, which have brought thee out of the land of Egypt; out of the house of bondage." In that most beautiful address to the Church, contained in the forty-fifth Psalm, the foundation of our obligation is stated very distinctly. "For he is thy Lord; and worship thou him." "Know therefore," said Moses to Israel, "that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments—Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." How incomparably more sublime and rational is the view which these passages afford of the reasons and ground of obligation, than that which is afforded by the futile theories which some have ventured to advance on this subject! Indeed, these theories evidently amount to a disavowal of obligation to obey God. Their authors virtually say, although we judge it right to do what God has commanded, yet this is not because we consider ourselves under the obligation of duty or obedience to him, but because the performance of what he has commanded appears most conducive to personal happiness; or to general utility; or is agreeable to the nature and fitness of things. It is absurd to suppose that acceptable obedience can proceed from any of these principles, or indeed, that the actions which they produce can have any thing of the nature of obedience.

A regard to our own welfare, and that of others, is not to be condemned; it may concur, as a useful auxiliary, with the higher principle of duty. But these principles are perfectly distinct; and so far as our actions have the nature of obedience, they must proceed from the principle of duty.

To strengthen our convictions of moral obligation, we ought frequently to reflect upon the transcendent glory and majesty of God; our dependance upon him for our existence, our powers, and all our enjoyments; and, consequently, that it is our indispensable duty to acknowledge him in all our ways; and to subject every principle of our nature, every desire of our minds, to his supreme and righteous authority. Holiness in man consists essentially in obedience; in the direction and regulation of every part of our constitution in conformity to his command, and from a regard to his authority and will. How important then is it, that a conviction of our indispensable obligation to the glorious Author of our being, should be deeply and constantly impressed upon our minds. How carefully should we avoid whatever may have a tendency to weaken or efface it; and how diligent should we be, in using the means by which it may be preserved and strengthened.

The obligation under which we are laid to obey our Creator, being admitted, all that remains for us is, to discover what he commands, and what he forbids; and to regulate our conduct accordingly. Whether we can assign any reason why he has enjoined a particular rule of duty, or not, will not affect our obligation. It is sufficient, if it has

the stamp of his authority. To refuse compliance until we can perceive its tendency to promote our own happiness, or the happiness of others, would be rebellion against the authority of God.

OBSERVATIONS ON THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

No. 5.

Remedies Proposed.

Dear Sir,—You know it has sometimes been suggested that the *General Assembly should meet triennially.* I confess, if it must be divested of its judicial capacity, so far that no appeals or complaints can be heard in its sessions, when the interests of the church require them to be heard, I shall care little whether its meetings are oftener than septennial. But a triennial session would divest the body of its judicial character, and render it no longer useful or desirable, as a court of review.

Such a measure would break up almost the entire relations of that court—and I should deem it labour lost to state in detail objections to a scheme so utterly impracticable. I cannot persuade myself that it has been seriously approved by any Presbyterian.

There is a project, which has assumed a more serious aspect, and been advocated by some wise men.—I have heard it spoken of as inevitable.—*To divide the Presbyterian Church into two Assemblies,* having correspondence with each other by delegation.

Such an event I should deprecate. It would awaken and cherish local interests—promote jealousies—and I should anticipate a complete failure, in attempting to preserve harmony and fellowship.

If all difficulties, connected with the funds of the Assembly and the direction of theological seminaries, could be avoided in the division, I should fear others of a more serious nature. No such division can now be amicably made. If such an event ever takes place, it must be by some violent schism, bringing discord, jealousy and contention in its train. Neither the good of the church nor the glory of our Master, can be promoted by such unhallowed scenes.

Something, however, must be speedily done, or violence and secession will be the result. To me the course seems plain—and I can see but one adequate remedy for all the existing evils:—*A synodical representation,* on an equitable ratio, is such a remedy.

Let the constitution be so altered as to abolish the present mode of sending commissioners from presbyteries, and give to synods the right of sending one minister and one elder, for every *twenty-five* ministers—subject to a diminution when the number shall reach a certain maximum. Let the principle of fractional representation be applied to the new system as it is to the old—and we shall have a remedy; but it may be sought in vain with a representation from presbyteries.

The plan I propose would preserve the radical principles of Presbyterianism, as entire as on the existing plan. A synod is in fact, only a larger presbytery, including all the pastors, and having a representation from all branches of the church within its limits. A delegation from the larger, instead of the smaller presbytery, can invade no presbyterial principle—and the body so constituted, will as really represent the whole church as when the delegates come from the smaller presbyteries.

The representation will be more equal, because the fractional proportion will be less—and because synods will be more likely to secure a full delegation and punctual attendance. The lay delegation will be more full, and the Assembly become a much more just representation of the church than it ever can be on the present plan.

The Assembly will not then be so

unwieldy. There will be a convenient number for deliberation, perfectly competent to transact all the business of a session, in less than two weeks. We shall then hear no more of invading the radical principles of our government to get rid of business, or to save the reputation of our highest court. Less time will be spent in the *political concerns* of the meeting—less in *useless debate*—and the time of all the members will be appropriated to some profit, instead of many of them retarding, as they now do, the business of the Assembly.

More than half the expense may be saved—and the intolerable burden upon the citizens of Philadelphia be removed. The miserable custom of indiscriminate rotation in sending delegates will be discontinued, or become less injurious to the reputation of the Assembly and interests of the church. Complaints against decisions of the highest judicatory will be lessened and murmurs of dissatisfaction hushed, because confidence will be felt in the wisdom of the court. The secular character of the proceedings will be corrected, and the undue importance of mere technicality lost, in the wisdom, experience and fear of God pervading the Assembly.

A consideration of no small moment seems to be overlooked by the Assembly, in submitting expedient after expedient to the presbyteries—*The stability of our constitution and consistency of our highest judicatory.*

The whole system of temporary expedients for removing present evils, is calculated to cherish the spirit of innovation—unsettle the whole instrument—and place in jeopardy the best principles of church order; to say nothing of the doctrines contained in our confession of faith. We already begin to feel the unfavorable influence of such a course. In 1818 the spirit of innovation began, under the almost hallowed name of reform. The ratio of representation was altered. In 1819 the whole constitution of government was put into the hands of presbyteries for revision—In 1820 it was altered and fully revised. The confession and constitution were published with great care under the direction of the Assembly, and pains taken to circulate the copies. Along with that circulation was conveyed the opinion, that this was now to be a permanent instrument. The work was stereotyped, and an unprecedented number of copies put into the hands of the church. In 1825 another alteration was proposed in the ratio of representation, which was consummated last year. Before the last proposition I felt no alarm—nor did I then fully appreciate some fears expressed by Fathers in the church, that the spirit of innovation might lead to disastrous results.

But did the decision of the presbyteries to alter the ratio satisfy the Assembly? Far from it. The current of reform has unsettled the minds of many, and produced dissatisfaction with many parts of the constitution. This age of wonderful improvement must impart its salutary influence to remodelling the church. It is now proposed to set aside one of the *radical principles* of presbyterial government. Where shall we stop? Not with the proposed alterations now submitted. Year after year must give birth to some new expedient, until such an alienation is produced, that some violent schism, or an entire dissolution of the Assembly, will mark the termination.

I do not find fault with the alteration of the ratio of representation—it was a measure called for by circumstances beyond control:—only in the last instance I think it would have been much better to have introduced synodical representation, and thus stop the spirit of innovation as soon as possible. But never let the *radical principles of Presbyterianism* be invaded. One precedent of this kind will soon be followed by another and another, until the Assembly will meet to revise, not the proceedings of lower courts, but its own laws and principles of government.

I am aware that the force of the argument, derived from the influence of precedent, depends upon two things—the *character* of the alteration—and the *prospect* of further innovation. Now test the argument by these two considerations—and it should lead us to pause and think well before we touch a vital principle of our constitution. Let not the abuse of a good principle lead us to expunge it from our system. While there remains a remedy consistent with presbyterianism, let it be applied. But when there can be found no remedy, without breaking in upon those radical and tried principles, it cannot be long before the General Assembly must cease to represent the whole Presbyterian church in this country—Evils producing such a dire necessity must cure themselves by violence, or the body be annihilated.

I am well convinced that the plan which I have proposed will meet with opposition. The attention of the church has not yet been directed to the subject. It was introduced into the Assembly at a late hour last spring, and just upon the heels of an untried alteration in the ratio of representation. There was of course little prospect of even an examination into the principles, much less the details of the plan.

But it must be brought before the church, canvassed, and, I trust, adopted.

I might enlarge on several topics, but you now have possession of my object, and some of the most prominent views which I entertain on this very important subject.

Yours, truly,

Φ.

Feb. 26th, 1827.

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN OF THE SYNOD OF PHILADELPHIA.

(*Continued from p.* 157.)

Cheltenham, Sept. 16th, 1820.

Dear Friend,—Shortly after the date of my last, I bade adieu to London; and felt both regret and joy in doing so. Regret, at leaving the busy metropolis of the world (as London, regarding influence and magnitude together, may be called) having seen so little of it—Joy at the thought of making progress towards home. The weather during my stay, was raw and rainy, and this, with rather over exertion, to make the most of my time in seeing and hearing, seemed to operate rather unfavourably on my health; which made me the more willing to get away. Having derived so much benefit from the waters of Bagniers, and being informed that those of Cheltenham were much of the same nature, I determined to spend some time at this place, which is nearly in the route from London to Liverpool, where I intend to take the packet for New York, the first of October. The weather, on the day I set off, compelled me to take the inside of the coach; which was a great drawback on the gratification of seeing the country. We had gone but a little way from the suburbs, until my attention was taken by a vast tract of heath country, level, desolate, and bare, except of cattle browsing upon it. To see such a wild region, on the skirts of such a populous city, strikes the mind as an astonishing contrast. Its surface, though poor, did not indicate invincible sterility; and its state of commons, I was told, is owing to its original grant as such; which offers some legal barriers in the way of its being enclosed, and brought under cultivation. It would seem that what was charity, in the first instance, has resulted in great injury. The value of such lands as commons, is a trifle, compared with the benefit which would result from their improvement. Could those waste grounds be brought under cultivation, and the product applied to the moral cultivation of the poor, for whose use specially they have been given, how great would be the gain, both to them and the community.

About twenty miles from London, we passed in sight of Windsor, where the king has his country palace, at which he spends most of the summer months. It was matter of some regret, to pass so near, without stopping to take a view of a place on which royalty has shed its decorations. "The eye is never satisfied with seeing." The country around it, is certainly very fine. Our company at setting off, seemed to be all strangers to each other, as well as to me, and as is usual under such circumstances, little conversation took place. By the time, however, we had gone a little way beyond Windsor, they had dropped off, one after another; and a new set had taken their place; among whom was a Scotsman, of cultivated mind and sociable habits; who proved a great acquisition to our party, and the pleasure of whose society made me pass the chief part of what remained of the day's travel, in almost entire inattention to passing objects around. On hearing that I was an American, he turned the conversation to our country, and to my surprise, though he had never been in it, discovered more acquaintance with our publick characters and national affairs, than many of its natives, who pass for respectable citizens. And he is the only man I have yet met with in England, who has evinced much knowledge on the subject, or much curiosity to be informed. Certainly the mass of the English people do not take half the interest in American affairs, that we do in those of England; and this is evident from the fact, that the English newspapers do not contain half the amount of extracts from the American papers, that ours do from the English. It was with real regret I parted from our Scotsman, a little before we arrived at Oxford. The gratification of his company made me think what an increase of happiness our world would receive, if its inhabitants generally, were educated, sociable beings; disposed to, and capable of, giving and receiving the gratification that is found in instructive conversation. I am sure it would add exceedingly to the usual comfort of stage travelling: in which it is little less than a calamity, to be crowded from day to day, with a set of beings, among whom you are annoyed at one time with the loquacity of ignorance, and at another with the taciturnity of pride: but the last the worst. It is really provoking to witness the demure silence of a self-important being, who refuses to communicate the little he knows, lest, unhappily, he should chance to let himself down, to company who might be found to be below the level of his fancied rank. Christianity, felt in its power, would cure this, with other evils. It would fill our hearts with the milk of human kindness, ready to flow out to every human being we met with—in any way in which we could minister to his profit, or afford him innocent pleasure. Heads well instructed, united to hearts well tempered, would give us a paradise in society, where we often find only a desert.

Early in the afternoon, we arrived at Oxford—a little over fifty miles from London. Here the stage stopped until the next day: and this delay afforded a welcome opportunity to take a hasty survey of this ancient and celebrated seat of learning: the result of which was, painful regret at being put off with only a hasty survey of its exterior. It is indeed, in appearance, a delightful place. From the balcony, around the elevated cupola of the Bodleian Library, I had a full view over the whole city and its environs. It is not a large city; and with the exception of two main streets, crossing each other nearly at right angles, the streets are rather narrow and crooked; nor did I see any buildings of uncommon magnificence. The whole place too, bears the marks of great antiquity; but there is a neatness and cleanness, with an air of elegance about it, that renders it exceedingly attractive. The situation

is delightful. It stands on a little elevation, in the forks of two streams —the head waters of the Thames: and the country around looks like the land of Eden. The colleges, nineteen in number, with five halls, which, in appearance, differ nothing from the colleges, are scattered here and there, as accident has located them, over the town. They are generally, neither very large nor elegant, in their exterior—rather piles of gloomy looking stone buildings, with small Gothic windows, and weather-beaten outsides, that indicate them to have seen the winters of ages. Some of them which I visited, have large enclosures, whose walks and bowers, with shrubbery and flower cultivation, render them worthy to be the haunts of the muses. The whole together, gives one a high idea of the vast provision for, and patronage of, learning, which exists, and has long existed, in this country—the main-spring of all its greatness. It was the season of general vacation, and of course the lettered and learning population were generally absent.

The next day's travel, of about forty-five miles, brought me to this place, without affording any thing to arouse me from the torpor induced by jaded curiosity, with the depression of bad weather; which confined me to the inside of the carriage. What I saw from the windows, impressed me with the idea of much fine country, and with delightful rural scenery. Though the "spirit was willing," I found it impossible to keep my mind sufficiently on the alert to enjoy what, under other circumstances, would have been highly gratifying. My associates in travel were, to me, without interest. I would have given ten thousand of them for the Scotsman of the preceding day.

Cheltenham, you know, is a celebrated watering place. I have been here now for two weeks, and have found a comfortable home, for the time being (as far as accommodation and society, in a place of many delights, can give comfort) in my own hired chamber, in the house of the Baptist minister. My time has been spent in laborious idleness, trying to see and hear all I can, but doing nothing. In point of wild romantick scenery, Cheltenham bears no comparison with Bagnieres, where I tarried so long in France. There, nature has thrown a magnificent wildness into the surrounding mountain prospect, with a lightness and salubrity of mountain atmosphere, that leaves Cheltenham an unmeasurable distance behind. There too, nature has dealt out her healing waters, with an abundance and variety equally superior. But the efforts of art, have given the town of Cheltenham, with the surrounding suburbs, an elevation, in other respects, far above Bagnieres; so that in the comparison, it sinks into littleness and deformity. And this corresponds pretty much, I suspect, with the circumstances of the two nations generally. Nature has done every thing for the French, and the English have done every thing for themselves. It is not a great while since Cheltenham, as a watering place, has grown into great repute; and it is since this period that it has assumed its decorations, and grown to its present size. Owing to the lateness of its improvements, in point of freshness and lightness, it has more the appearance of an American town, than any place I have seen in Europe. But the elegance of many of the late buildings, very far outdoes what is common on our side of the water. Around the town, in almost all directions, are to be seen beautiful seats, with enclosed grounds, laid out and ornamented in a way that only wealth and taste of a high order could effect. Most of the late buildings are of stone, plastered over smooth, on the outside, with a white, improved plaster, that in a short time assumes the hardness of stone itself. There are only three waters of medicinal quality of note: Two of them saline, and the third chalybeate—all very limited in their supply. The saline are celebrated chief-

ly for complaints of the liver. They are pumped up, I am told, from a depth of near one hundred feet; and to obtain a supply, adequate to the manufacture of salts, which is largely carried on, a number of wells are dug round, at considerable distances from the one in which the pump stands, and connected therewith at the bottom, by perforations, with leaden pipes. The gravel walks, passing in all directions, lined on each side with thickets of shrubbery, and planted with trees, whose boughs meet and entwine in places over head, are equal to all that luxury and sauntering idleness could wish. And to be sure, the crowds of well dressed strangers, to be met with at all hours of the day, in these walks, sufficiently indicate that luxury and idleness abound equal to their inducements —The musick of a full band, in the mornings and evenings, resounds through the bowers, and falls on the ear of the distant listener, in tones of exquisite sweetness. But, verily, all these are pleasures, to be paid for at an expense which, to the man of light pocket, must give twitches of uneasiness equal to all the enjoyment. The head boarding houses charge from two to three guineas per week; and notices are posted up at the watering pumps, that the use of the water, for a month, is half a guinea; and the privilege of occupying the publick walks the same, in addition.

The country around Cheltenham is broken, in some directions; and the original quality of the soil barren; but good cultivation has brought it to show a face of great fertility. A gentleman, to whose uncommon hospitality I shall always feel myself greatly indebted, has carried me in his gig as far as Gloucester, on the one side, and into the neighbourhood of Tewkesbury, on the river Avon, on the other. In both directions the country is under high improvement. From a range of high hills, in the neighbourhood of a Baptist clergyman, on whom we called, I had a delightful view of a rich country, on the Avon; and looked at it with an interest, nothing lessened from the circumstance of its having given birth to Shakspeare, "The sweet Swan of Avon." Returning that evening, we found all Cheltenham in an uproar. Mr. Denham, the colleague of the celebrated Mr. Brougham, as counsel to the queen in her late trial, which has terminated in a triumph to her partizans, had come to town in the afternoon. The populace met him on his arrival; and unharnessing his horses, dragged his carriage with loud huzzaing to the inn. They then sent a deputation to the rector, for the keys of the church, that they might ring the bells. The rector being, with most of the established clergy, on the side of the king, refused to give the keys. On which the mob paraded to the front of his house, and smashed every window in it; and afterwards found means to get into the steeple, and ring the bells until they were satisfied. This is a sample of the manner in which things are sometimes managed on this side of the water. I went the next morning to see the house of the rector, who bears the character of a respectable man, and rather on the side of orthodoxy in his principles. It made me sorry to see a fine three story house, exhibit an appearance so defaced. His enemies, however, say it is a most fortunate occurrence for him, as in all probability it will be the means of elevating him to a bishoprick.

In point of religion, Cheltenham may be considered a privileged place. The church of the establishment is a large building, in which a numerous congregation, with decent solemnity in their appearance, assemble. I was present one afternoon, in hopes of hearing the rector, but found his curate in his place; with whose performance it is probable I should have been much more edified, had my devotion been more, and my curiosity less. Another splendid church is building, under a late act of parliament for increasing the number of

parish churches. There is a large chapel, belonging to the Independents, in which a Mr. Brown ministers to a full house of very respectable looking people. Mr. Brown, as far as I had opportunity of judging, is quite evangelical in his doctrine; and some discourses I have heard from him, were certainly both in matter and manner of a superior order. One night I heard, in his pulpit, the celebrated Rowland Hill, whose eccentrick humour is often exhibited in his discourses, very much out of place. He is now quite an old man, greatly reverenced by the pious, for his acknowledged piety, and goodness of heart; and greatly followed by the gay, for his vein of humour, which he appears incapable of suppressing. His discourse, that evening, was prolix and desultory, with little specially interesting of any kind. Towards the close, he apologised to his audience for his prolixity: but remarked, he was not detaining them as long as a number of them, very probably, would wish to be detained at the theatre.

There is a handsome chapel in Cheltenham, occupied by a Mr. Snow, who ministers to a small congregation, belonging to a denomination I have not before heard of. They are called here, (whether they adopt the appellation I do not know) New Lights. They profess to be Calvinistick; and in the main, evangelical. Their leading distinguishing tenet, is a refusal to pray, or perform any act of worship, in the company of the unconverted. Preaching they do not consider an act of worship; and the profane world are admitted to it. The reason they give for their procedure is, that to admit unconverted persons to their acts of worship, is extending *communion* to them.

The Baptist congregation is small —quite of recent formation; but has had a rapid increase. On last Sabbath they had their communion. The manner of proceeding on the occasion was this. After morning service, in usual form, the congregation were dismissed. The members of the church remained. The elements were then brought forward, and set on a small table; at which the minister sat down, and with great deliberation, broke the bread into small morsels, on a plate, talking familiarly of the Redeemer all the time. Then, after a consecrating prayer, the elements were handed to the communicants, as they sat in their seats, during which the minister made an address. Prayer and singing closed the exercise. The whole service was solemn, and, to me, acceptable. Having no scruples on the subject of holding fellowship with the disciples of Christ, in acts of duty, I gladly accepted the invitation of the minister, offered the week before, to participate on the occasion. An ardent controversy is at this time carrying on in the Baptist society, throughout England, on the subject of church fellowship; and the denomination is divided into two parties. The one party is called Mixed Communion Baptists, because they mingle in church fellowship with Christians of other communities; and the other, Strict Communionists, because they reject from their sacramental table, all who do not in full receive their peculiar tenets. Their difficulties and prejudices, as well as those of some among ourselves, I do not wonder at. Such was the power of prejudice on Peter's mind—the effect of education and habit—that a good while after he had received the extraordinary measure of the Holy Ghost, on the day of Pentecost, it required an additional revelation from heaven, to set him right on the subject of Christian communion; by teaching him that "what God had cleansed, he was not to call [nor treat, as] common or unclean."

A few days ago, the Baptist congregation opened, or consecrated, a new house of publick worship, which they have just built, having assembled heretofore in a room in the town hall. It is a neat, commodious building, that does honour to their

exertions, considering their numbers. It was on a week day, and was really a very interesting occasion. Old Dr. Riland, of Bristol, long the professor of divinity in the Baptist connexion, commenced the service in the morning. His venerable appearance, with his weight of character and weight of matter, made his sermon very acceptable. A Mr. Cole, from a distance in the country, gave a good discourse in the afternoon. At night, Mr. Jay, of Bath, who is an Independent, preached to an overflowing house. He is much the most interesting man in the pulpit, I have seen in England. His printed discourses, which have been very popular in America, you have seen and admired. From these, you may judge of his popularity, when I tell you that, with his powers of elocution, weak discourses would be accounted forcible. His voice is one of the finest; and his manner, for simplicity and gravity, is just what you would wish to see in the pulpit. This man, who now occupies a standing of the first eminence, among the dissenters in England, was educated and brought forward from deep obscurity, by Winter, who was himself brought forward by Whitefield. A powerful encouragement this, for charitable education efforts. One thing on the occasion greatly delighted me—In the whole of the exercises, not a sentence did I hear, of sectarian controversy, or party asperity. That gospel, which breathes "peace on earth, and good will towards men," was preached in a tone and spirit that accorded with it. Another thing I did not entirely accord with, though universal custom, on occasions of the kind, sanctions it in this country—The whole of the clergy present, to the number of thirteen or fourteen, belonging to different denominations, with members of the congregation, and other invited guests, dined together in a tavern, at a dinner bespoke some days before; and it was a sumptuous one. Certainly the least irregularity was not noticed; yet it struck me as incongruous, and almost bordering on the "appearance of evil," in these days of dissipation, for a large party of grave divines to pass from the church to the tavern; and again, after the conviviality of a feast in such a place, to adjourn back to the church, in the afternoon, to renew the exercises of devotion.

Sincerely yours.

Reviews.

For the present month, we place in this department of our work the following communications; connecting with them such remarks of our own as we have thought proper should accompany them.

We have given a ready insertion to the first communication, because we consider every attempt to misrepresent the contents of the sacred volume, by false glosses, and especially by erroneous translations, as of the most pernicious tendency—It is to endeavour to poison the very fountain of religious truth; and no duty is more imperatively incumbent on a Christian Advocate than to expose, and withstand to the utmost, every such endeavour. We have not examined all the examples of alleged unfairness and misrepresentation, on which our correspondent has thought proper to animadvert—He is to be considered as solely responsible for the justice of his particular remarks. But we have inspected, for ourselves, the volume which he criticises—inspected it sufficiently to convince us fully, that, whatever may have been the intention of its author, its tendency is mischievous. We hesitate not to say, that he is utterly deficient in those qualifications which are essential to a competent translator and interpreter of the Holy Scriptures; and that he has attempted unfairly to avail himself

of the reputation of men distinguished in the literary world, to give currency to his own favourite notions and corrupt principles. We know not what number of copies of this book have passed the press; but we doubt not that efforts will be made to circulate them as widely as possible: and we think that our correspondent has deserved well of the religious publick, for going through the drudgery of a minute examination of the volume, and exposing the unwarranted renderings, by the author, of certain words in the Sacred Text, and the garbling, in some instances, of the language of the respectable translators whom he professes to have copied.—That we are not hostile to an improvement in the *exhibition* of the common version of the Bible, will be seen in our next article.

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"THE SACRED WRITINGS OF THE APOSTLES AND EVANGELISTS OF JESUS CHRIST, COMMONLY STYLED THE NEW TESTAMENT, *translated from the original Greek, by George Campbell, James Macknight, and Philip Doddridge, Doctors of the Church of Scotland. With Prefaces to the Historical and Epistolary Books; and an Appendix, containing Critical Notes and various Translations of Difficult Passages. Printed and published by Alexander Campbell. Buffaloe, Brooke county, Virginia.* 1826.

To the Editor of the Christian Advocate.

Rev. and dear Sir,—You have long known that a few years ago, I had a publick debate with the author of the above-mentioned translation, Mr. Campbell, a Unitarian Baptist. You know, also, that during the last winter I published an exposure of his false report of that debate. That exposure gives notice that I am now engaged in writing out the whole of my argument on Christian Baptism. In this argument, I take the liberty of making frequent use of Mr. Campbell's new translation. It was intended to promote the peculiar views of its author: but in some things he has certainly missed his mark. At present I can give you only a specimen of what shall be shown more at large, if Providence permit me to finish the work now in hand. In speaking of the mode of baptism, he lays even more than usual stress on the Greek prepositions; proving, as he thinks, that there is a going down *into* and coming up *out of* the water. During the debate, he treated with the most abhorrent contempt, any suggestion that these prepositions might prove nothing more than a going *to*, and a coming *from*, the water. Knowing that this meaning of the words was established upon sufficient scriptural usage, he was not willing that I should traverse the scriptures at pleasure, and quote an instance wherever I could find it, but insisted that the meaning which was found most common in reading regularly on, must be the right meaning. But as he could not read through the scriptures, in the time allowed, and as he could not get me to read chapter about with him, even in the first book of the Septuagint, he selected such chapters of Genesis, as he thought would answer his purpose, and made what he could of them. Since the appearance of his new translation, the thought occurred to me, that I would make an experiment, and see how his plan would hold out in his own version. For this purpose I selected the preposition *apo*, which occurs in Matthew, iii. 16, and is translated *out of*. As he had partially examined the first book in the Septuagint, I examined, not partially, but fully, the last book of his New Testament, marking his translation of the preposition *apo*, in every place in which it occurred. The result was, that I could find only ONE place in which he rendered it *out of*, and I found TWENTY-SEVEN places in which he translated

it *from!* showing, according to his own principle, that, after baptism, the subject went up *from* the water.

As Mr. Campbell's New Testament has several prominent features which would not obtrude themselves into the regular course of my argument, but which ought nevertheless to be known by an honest publick, I concluded that when an opportunity offered, I would digress into something like a formal review of his book. This opportunity occurred while showing that Abraham and his seed were a visible church, from the scriptural use of those Hebrew and Greek words which we consider as equivalent to the word *church*. The singular fact that the word *church* does not occur once in Mr. Campbell's translation, from beginning to end, made this a convenient occasion for devoting a section in the midst of the argument to the examination of this anomalous production. It is here sent to you as an excerpt from the work in which I am engaged. If it be agreeable to your feelings and arrangements, to insert it in your valuable Miscellany, you will confer a favour on the author.

W. L. M'CALLA.

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In the New Testament, *ecclesia* occurs one hundred and fourteen times; in more than one hundred of which it confessedly means the visible church. I do not know that my opponent will confess this, but every other sort of Baptist will. My reason for excepting him is, that he has such an aversion to the word *church* (a word inestimably precious to the Christian,) that he appears determined to banish it from his vocabulary. He has published an English translation of the New Testament, in which (strange to tell!) neither the word *church* nor the word *baptism* is found once. By its title page, it professes to be "The New Testament, translated from the original Greek, by GEORGE CAMPBELL, JAMES MACKNIGHT, and PHILIP DODDRIDGE, Doctors of the Church of Scotland." In the Preface and the list of *errata*, he speaks of a "London edition of this translation," which "departed, in some instances, from the original works" of Campbell, Macknight and Doddridge. Such of these alterations as affected "*the style*" only, he professes to have "retained:" but, "some of these alterations affected the sense;" these he professes to have "brought back to the original works" of Campbell, Macknight and Doddridge. In this translation, then, we are to look for the meaning of a certain set of men, clothed in another man's style. When the Ettrick Shepherd first saw DuncanCampbell,the little stranger, though only seven years old, wore a coat originally made for a man. If this new style should give George Campbell and his companions as grotesque an appearance, my opponent can account for it, upon the ground that they are just escaped from prison, through his benevolent interposition. Here a writer in the Western Luminary speaks as follows, viz: "Mr. Campbell, on this part of his subject, says something about the works of Campbell, Doddridge, and Macknight, having been 'imprisoned;' and seems to take credit to himself for having brought them out to publick gaze; and considers his own precious existence necessary to prevent them from being again locked up." How enviable is the lot of my opponent! in being the honoured instrument of preserving these eminent scholars from rotting in a dungeon. His agency in this business proves the rapid advance of the Western Country in *the march of mind.* Let posterity know that, but for the labours of a certain inhabitant of Buffaloe Creek, the works of three of the most celebrated Doctors of Europe would soon have sunk into oblivion.

As his alterations of his originals are far more numerous than one

would expect from the title page, he tells us, in the close of his Appendix, that these emendations "are preferred merely because of their being more intelligible to common readers, whose edification we have supremely in view." For these alterations he has made ample amends to the admirers of his three worthies, by stuffing their jugulated words into an Appendix, with such novel and convenient references, that they are almost as easily found as a needle in a haystack. Speaking of this in his Preface, he says, "All that we can be praised or blamed for is this one circumstance, that we have given the most conspicuous place to that version which appeared to deserve it."—That is, when the words of Campbell, Macknight, and Doddridge, appear to my opponent the most deserving, he gives them in the text, and places others in the Appendix: but when the words of these three men appear to my opponent less deserving, he packs them off to the Appendix, and substitutes others in the translation, whose names are not mentioned in the title page. Thus every word of this version may be considered as having passed through the crucible of my opponent's judgment. And who so well calculated to judge among the jarring translations of jarring sects, as that man who possesses the greatest literary and theological attainments, and is, at the same time, perfectly divested of all sectarian feelings or prejudices, as is evident from the whole career of my opponent, from Mount Pleasant to Washington. Hear the words of his Preface on this subject. "If the mere publication of a version of the inspired writings requires, as we believe it does, the publisher to have no sectarian object in view, we are happy in being able to appeal to our whole course of publick addresses, and to all that we have written on religious subjects, to show that we have no such object in view!!!" Perhaps so great a portion of charity, anti-sectarian liberality, and the milk of human kindness can hardly be found in the island of Great Britain, as my opponent knows to exist in one little privileged spot on the banks of Buffaloe. It is reasonable, therefore, that he should claim to his work superior praise over the London copy, whose Editors probably spent much of their strength in sectarian debates against infant-sprinkling, and the 39 Articles, and the 33 Chapters, and male and female Missionaries, and Bible and Benevolent Societies, and the observance of family prayer and the Sabbath day. As my opponent never was known to whisper sectarian charges against other denominations, for holding doctrines or ordinances "injurious to the well being of society, religious or political," he must be indulged in a little commendable boasting, such as the following, viz: "Taking every thing into view, we have no hesitation in saying, that, in the present improved state of the English language, the ideas communicated by the Apostles and Evangelists of Jesus Christ, are INCOMPARABLY better expressed in this, than in any volume ever presented in our mother tongue."—Whenever, therefore, my opponent's translation of the New Testament is mentioned in this discussion, remember, that, "taking every thing into view," particularly his own rare qualifications for such a work, it is "INCOMPARABLY" the best in the language.

To set forth his unparalleled qualifications still more fully, he says, in his Preface, "The whole scope, design, and drift of our labours is to see Christians intelligent, *united* and happy." With regard to uniting Christians, his labours, in one way or another, appear to succeed in a small degree. The Western Luminary informs us, that my opponent has made an ingenious effort to prove, that his two bosom friends, Barton W. Stone and Dr.

James Fishback, are united in sentiment, in relation to our Saviour's person. Although the former openly rejects the doctrine of his Supreme and Eternal Deity, and the latter would be thought to receive this doctrine. Moreover, they are now very cordially united in their opposition to creeds and confessions, those stubborn things which have been so much in the way of Unitarians, from the Council of Nice to the present day. If Mr. Greatrake and the orthodox Pastors and Editors, Associations and Conventions of the Baptist denomination have not followed the amiable example of *unity* which these brethren have set them, it is their own fault. Mr. Greatrake will not admit that my opponent is for peace abroad, or *unity* at home. Writing to the Western Baptist Churches concerning my opponent, he says, "Having had you for two or three years spectators of his own personal combats, or familiarized your minds to a view of his own fightings, you will find, perhaps too late, that the object contemplated by Mr. C. was to prepare you for dissentions and fightings among yourselves; to the end that he might share the spoils by making you a divided people."* As my opponent refers to his life for his anti-sectarian character, so Mr. Greatrake says to the churches, "Yes, brethren, search, search his whole life, as far as possible." He then tells them, that this scrutiny will irrefragably prove "that you [Baptists,] as a denomination, have been made the citadel of his safety, while throwing the shafts of his hostility at other denominations; particularly at that one with which you most assuredly stand in the greatest degree of fellowship. The question then is, whether Mr. C. represents *your feelings* towards the Presbyterian and other pedo-Baptist Churches, against whom he 'breathes out threatenings and slaughter?' If he does, let us know what cause they have given for this interminable rage. But I need not put this sort of question to you, being fully persuaded that your greatest partiality is towards that very church which Mr. C. appears to hate with the most deadly hatred." This is a righteous sentence pronounced in the name of the Western Baptist Churches, by one of their most respectable and worthy ministers, in exculpation of the much injured, and grossly insulted pedo-Baptists of this country. It correctly represents my would-be anti-sectarian opponent, as *breathing threatenings* and *slaughter*, and *throwing the shafts of his hostility*, with *interminable rage*, and *the most deadly hatred, at other denominations*, particularly our own; and as doing this, not to oppose error, (for he is rotten to the core,) but all this zeal against others is, that he may prepare the Baptists for *dissentions and fightings* among themselves, that he may share the spoils of their divisions. He must surely be rarely qualified for writing an *incomparable* translation of the New Testament!

(*To be continued.*)

* Unitarian Baptist of the Robinson school exposed.—p. 88.

FOR THE CHRISTIAN ADVOCATE.

NEW ARRANGEMENT OF THE NEW TESTAMENT.

An edition of the New Testament has lately issued from the Princeton press, which deserves to be noticed. It is an attempt to introduce into the English translation such an arrangement of the text, as now prevails in the best Greek editions; an arrangement in which the common order of verses and chapters is disregarded, and respect is had only to the sense, in the formation of periods and paragraphs, as in any other writing. The long established divisions of verses and chapters are noted in the margin,

inasmuch as they have become necessary for the sake of reference. No alterations have been made in the text of our common translation. The editor of the work is Mr. James Nourse, a student of the Theological Seminary. The propriety and accuracy of the divisions, however, into which the text is distributed, is not made to rest simply or chiefly upon his own judgment. The best editions of the Greek Testament have been compared;* that of Knapp is principally followed; in some instances Bengel is preferred, and it is but rarely that the authority of both these venerable names is departed from.

We are glad to see this attempt.† It is an attempt to rescue the word of God from a most unhappy incumbrance, and it deserves the thanks of all who honour the sacred volume, or desire to have its truth widely and rightly understood. Those who are accustomed to read the Testament in the original, need not be told of the benefit to be derived, in reading according to the arrangement of the later editions; they know it to be far more than the best commentary can communicate. We hope that many who are necessarily confined to the English translation, will find a similar advantage in Mr. Nourse's Testament. We hope far more; we hope that the propriety and importance of publishing the scriptures after a like plan, will so appear from this and like attempts,‡ that hereafter no other shall be known, and the whole miserable array of chapters and verses, shall be found driven from the sacred text entirely.

Why should it not be so? Why should the Book of God be disfigured and obscured by a device of human invention, which nobody would be willing to tolerate in another book? Is there any thing sacred in the common plan of chapters and verses—any thing connected with their origin or history which claims our veneration and prohibits change? The original writers of the sacred volume knew nothing of them; the Spirit of inspiration never gave them authority. The division of the whole Bible into chapters as we have them now, took place in the thirteenth century. It was done by Cardinal Hugo de Sancto Caro, for the purpose of convenient reference in the construction of a concordance, which he had in view. With the same object, he subdivided the chapters into smaller portions, by placing the six first letters of the alphabet, at equal distances along the margin of each. In the fifteenth century, Rabbi Mordecai Nathan, a celebrated Jew, contemplating a similar concordance of the Old Testament, adopted Hugo's chapters, but instead of his marginal letters, he used Hebrew numerals, noting only every fifth verse. About the middle of the seventeenth century, Athias introduced verses regularly numbered into his edition of the Hebrew Bible. In accordance with this, all copies of the Bible in other languages have since been marked. The New Testament continued as Hugo left it, till the middle of the sixteenth century, when the division of *verses* as we have them now took place. They were devised by Robert Stevens, the celebrated printer of that period; and distri-

* The third edition of that serious and judicious critic; in which the text is pointed somewhat differently from the first, after a rigid examination of the arrangement adopted by Griesbach.

† We feel constrained, however, to express a regret, that the work should have passed with so little honour through the hands of the printer. Its execution is certainly disreputable to the Princeton press.

‡ The thing has been attempted in England already on a larger scale. The entire Bible has been printed in more than one edition, in which the common version is arranged after the model of the modern Greek Testaments, with the chapters and verses thrown into the margin. These editions are put forth by a Mr. Reeves, and are said to be very beautiful.

buted in the course of a journey from Lyons to Paris! It is manifest, therefore, that it is most unreasonable to attach any weight to these divisions in determining the sense of scripture, and that, if they do at all interfere with the right understanding of the word of God, we should not hesitate a moment to banish them from the text. They have sprung from the judgment of mere man; a judgment, too, most superficially formed, if respect be had to the true sense of scripture. For it is evident that the learned men who devised them, did not contemplate a critical arrangement at all; they looked only to the convenience which they might furnish for ready reference to any part of the inspired volume, and probably never dreamed of the tyranny they were about to exercise over readers of the Bible, in every language since.

Tyranny, however, they have exerted, of the most unhappy kind. The sacred writings have been unnaturally broken by their chapters and verses, as if their meaning demanded such a distribution; and it is not too much to say that they have done more to hinder the intelligent reading of the Bible, than all the commentaries and explanations ever written, have effected on the other side—because the evil has been universal, met by every reader of Scripture, while that which might remedy its influence can be only very partially enjoyed. A child begins to read the Bible before he understands its meaning. He finds it regularly laid off into chapters and verses, and naturally conceives these to belong as really to the book, as any thing else he finds in it. At length, he begins to have some notion of something designed to be communicated and understood, in the words of Scripture. Still the common order of dividing them is considered sacred and necessary, and his earliest conceptions of their meaning are powerfully moulded by the broad separations that stare him in the face, from every page. He grows up, without suspicion that a method of disjoining the text, so universal and uncontradicted, can be without authority. The prejudice of education and habit becomes more and more deeply confirmed. Thus a large proportion live and die, without ever knowing that they have fallen into error on this point. Others more fully instructed, are admonished to study the Scriptures without regard to the arbitrary divisions of verse and chapter. But it is no easy matter to overcome the long established prepossessions of the mind, and resolutely resist their influence, while their occasion is still constantly displayed to its view. So that mere knowledge on this subject cannot secure freedom from the common error. Hundreds who know well enough the true state of the case, are yet fettered in reading the New Testament, by the interruptions of Cardinal Hugo and Robert Stevens. Any person who has seriously attempted to lose sight of them in studying the word, can testify that it requires more than common effort to succeed. Few, even of those who can read the original, and who make an attempt to study it in a critical manner, ever become thoroughly emancipated from the thraldom of their early prejudice, so as to read the Scriptures as independently as if they had never heard of chapters and verses; they oftentimes exert a silent influence over the most wary.

It is notorious to all who have attended to the subject, that the common divisions of the New Testament do not correspond in any manner with the sense of what is written, so as to be safely relied upon in reading. In the epistles especially, they often interfere directly with it, so that the person who attends to them at all, must fail altogether in understanding the

argument of the sacred writer. For example, in the epistle to the Colossians, every chapter, except the first, begins so as to do violence to the natural order of sense; and how often is the same sentence broken up into several distinct isolated paragraphs, by the intervention of verses! True, the verses are differently pointed with commas, semicolons, &c. so as to direct to the proper connexion; but how rarely do the mass of readers notice these marks. The division of verse from verse is the most prominent, and in its appearance it gives to every separated clause, be it whole or be it part of a sentence, the same independent importance. Accordingly we hear people generally reading the scriptures as if every verse terminated with a genuine and lawful period; and when they come to the end of a chapter, stop as naturally and as contentedly as if they had really come to the conclusion of the whole matter. The common method too of reading the scriptures from the pulpit, does not contribute to remedy the last error; why should ministers in this exercise, be regulated by the arbitrary boundaries of common usage, and not rather measure what they read, by the sense of the Holy Spirit?

Is it so then? Is it true that the common order of chapters and verses, is almost universally regarded more or less with deference, as an index to the meaning of scripture? And is it true at the same time that it is altogether unsafe to be relied upon, in this respect? Why then should it be suffered to continue in the midst of the text? There is no advantage of any kind gained by retaining it there; for purposes of reference—the only purposes it was intended for—it may just as well stand out along the margin. Why should it remain continually necessary for the preacher and commentator to correct erroneous impressions, that arise only from an unauthorized mutilation of the inspired writings, and urge people to read scripture without regard to its established divisions, while those divisions might just as well not appear on its pages at all? Surely it is unnecessary to retain difficulty, where there is so easy a method of deliverance from it. But is there not something more serious still, in adhering to the prevalent system? Is it not an unwarrantable license taken with the word of God, to mangle its text into so many arbitrary portions, and present it so to the world? And if so, is it not duty to relinquish at once the common form of publishing it, and in all future editions to thrust the notation of chapters and verses into the margin? Is it not an admitted fact, that the generality of people are, in some degree, hindered from the most useful and instructive mode of reading the scriptures, by undue though natural regard to the standing order of division? If so, it must surely be wrong to continue the stumbling block; it is an unjustifiable invasion of sacred ground, by an unnecessary device of man; God cannot approve it. As we have no right to add to or take away from the record of revealed truth, so neither have we right to arrange its matter in any other form than such as may best serve to the understanding of its true meaning, according to the ordinary modes of arranging written discourse, among any people at any particular period.

Might it not be well for the Bible Society* to consider this subject? The apocryphal writings so often found in volumes of the Old Testament, they rightly exclude from the copies which they publish, as human productions; is it not a mere human invention to mutilate every

* We think there are obvious reasons why the Bible Societies should not act in this matter, till the changes shall have been previously made and sanctioned by the competent authorities.—EDITOR.

page of the heavenly volume with breaks and interruptions, which have little or no regard to sense? Would not that volume be more easily understood and more satisfactorily read, without the accompaniment of this human invention? Is there any necessity whatever to retain the invention, in a single copy of so holy a book?

N. Q.

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Editorial Remarks.

We have not seen the work of Mr. Nourse, to which reference is made by our correspondent in the foregoing remarks. But from the auspices under which we know it was published, we doubt not that it has been well executed, so far as the editor was concerned. The plan of publishing the Holy Scriptures without breaking them up into chapters and verses has, and has long had, our entire approbation; and we do not think our correspondent has said a word too much in its favour. The New Testament has been frequently published in Greek, on the plan which he advocates. In the French translation of Beausobre and Lenfant, the division into chapters is preserved; but the verses are inserted, in small figures, in the text, without breaking the continuity of the composition, till the end of a section. In Campbell's translation of the Gospels, the whole is divided by the translator into new sections; and a title of his own is prefixed to each —with a notation of the chapters of the common version at the top of the page, and of the verses in the margin. Our countryman Charles Thomson has printed his version of the whole scriptures from the Greek, by dividing the matter of the sacred writer into sections, according to his views of propriety, and preserving a notation of the chapters of the vulgar version, both at the top and margin of each page, and of the verses in the margin only; but with no new title to his sections, and no notice of the contents of the chapters, as given in the common version. This plan we like the best of all. We think the matter of the sacred writers ought to be divided into sections, where the sense obviously requires it—Indeed a neglect of this would, in some cases, be almost as injurious to the sense, as is the other extreme of breaking up the whole into verses. But further than this, human ingenuity and skill ought not, in our judgment, to be employed, except in commentaries, either in giving contents of chapters or titles of sections.

The retention, in the margin, of the chapters and verses as they appear in our common Bibles, is, we admit, important. All our concordances are formed with a reference to these divisions. It was for the sake of reference, in forming concordances, that these arbitrary divisions were first introduced; and we verily believe that they would have long since been expelled from the sacred volume, if the aid they afford for easy reference had not kept them where they are. But this aid may certainly be as fully secured by placing them distinctly in the margin, as by introducing them into the text, and breaking it up, as is often done, most absurdly and we had almost said wickedly. In the prophetick scriptures, we think the error and absurdity of the usual division into chapters and verses, is the greatest of all. Prophecies totally distinct, relating to entirely different subjects, and delivered at intervals of several years from each other, are sometimes commenced in the middle of one chapter, and ended in the middle of another. It is probable that Isaiah exercised his prophetick office for at least fifty years, and delivered prophecies, relative to a variety of subjects, through this whole period. These prophecies are all collected in the book which bears his name; and in the Bibles which are commonly

read, they are completely confounded and intermixed. Suppose a minister of the gospel, who has been a preacher for fifty years, should now print the sermons which he has preached, on a variety of subjects and occasions, in the whole course of his ministry, without any intimation where one discourse ends and another begins—and the whole likewise broken up into chapters and verses, and one ending and another beginning in the middle of a chapter—Who sees not the infinite absurdity of such a procedure? Yet this is the very absurdity of which we complain, in regard to the breaking up of the prophecies, and some other parts of the sacred scriptures, in the most arbitrary manner; often without the least regard to the sense and scope of the sacred writer. The evil, we admit, is in some measure abated by the circumstance, that almost every sentence of inspiration contains a weighty truth by itself; and the unlearned reader is of course instructed and edified, although he sees not the connexion; and thus the Bible conveys to him a saving benefit, under all the disadvantages with which he reads it. But is it not desirable that these disadvantages should be removed? Is it not notorious, that not only the beauty and force of a passage is often lost, but its real meaning mistaken or perverted, by not observing the connexion? But we have said enough. We recommend Mr. Nourse's New Testament to the patronage of our readers; and earnestly wish to see the whole Bible published in the same manner.

LETTER FROM CLERICUS TO THE EDITOR OF THE CHRISTIAN ADVOCATE.

We publish the following letter as we received it, without the addition or alteration of a single word—We do so, that we may avoid all suspicion of suppressing any thing which the author might wish to communicate to the publick.—Were it not for this, we certainly should withhold several laudatory expressions, which, however sincerely uttered, we are unaffectedly sensible give us credit for far more than is our due.

To the Editor of the Christian Advocate.

Rev. and Dear Sir,—Having seen in the last number of the Advocate, a "Review of Publications relative to Incest," and among them of one by Clericus, the notice which you have been pleased to take of the latter, though there be not between us a perfect coincidence in sentiment on the subject of the controversy, is, I confess, gratifying. I did not expect that my little pamphlet would attract the attention of one so deservedly eminent as a scholar and divine. Duty to myself, however, seems to require that I should correct some things in the notice referred to, and your own sense of justice will prompt you, I trust, to give the correction a place in your interesting and valuable work.

"The subject is one which has" for me "no attractions:" I have been drawn very unexpectedly into the discussion; but without detailing the circumstances which induced me to write, I will only observe that I had no other design in that letter than simply to expose the inconsistency of Domesticus. It was deemed unnecessary to employ argument to refute a pamphlet which contained no argument, and I am not aware that I made any direct and unqualified concession as to the scriptural authority applicable to unlawful marriages as you intimate I have done, pages 177 and 179, and on the ground of which you indirectly charge me with inconsistency. Granting, for the sake of accomplishing my purpose, some of the principles of Domesticus and of those who usually

take his side of the question, I wanted to show that his main argument is in perfect collision with those principles. I pretended to no new light, unless to be so bold as to question the infallibility of a synodical enactment might be so represented. Religious persecution, and the punishment of witchcraft once considered lawful, the world all over, but now reprobated, were adverted to—for what purpose? Evidently, if the connexion be observed, to destroy the position which Domesticus had laid down. "What," you ask, "have religious persecution and witchcraft to do with the question, if there is no similarity between them and the case in hand?" But if they had nothing to do with the case in hand, as you suppose, they certainly had something to do with expediency, his great principle, and proved it to be utterly untenable as the ground of an ecclesiastical enactment. The drift of my letter, therefore, I conclude, has not been exactly apprehended; or after reading Veritas and myself, you have so blended us together, as not to have a distinct recollection of the nature of our respective replies. Veritas, if my memory serves me right, does not mention religious persecution and witchcraft; yet, we are both represented as urging them against the statute in question: and it is not Veritas, but *Clericus* that enjoys a laugh at the expense of Domesticus.

You say, sir, "that you know not why C. and V. have not condescended so much as to mention the work of Dr. Livingston." For myself, I answer, that I did not think the prosecution of my design, which was to consider the argument of Domesticus, and not to discuss the merits of the question, called for a reference to that work or any other. I have read the work of that learned and excellent man: I have read the dissertation of Dr. Mason and other able pieces on the same subject; but may I not be permitted to declare, without subjecting myself to the charge of pretending to new light, that in my opinion, with all their learning, and with all their acumen, they have failed to prove conclusively the unlawfulness of this particular connexion. I admit that the point had been discussed an hundred times before I was born, by men of gigantic intellects and great learning:—Does this fact, however, preclude a renewal of the discussion? Or must arrogance and conceit, by implication or in plain language, be imputed to those who would endeavour to find out for themselves the will of God on the subject? I admit too what you have so ably stated, that many great and good men in every age have reprobated the connexion; but, sir, it is not the amount of human authority, let it be ever so great, that can determine its impropriety, and when theologians and politicians are exhibited in formidable array in support of the prohibition, and their opinions so largely and prominently set forth, I cannot help thinking that the lack of better authority than that of fallible men is deeply felt. Allow me very respectfully to say that the argument, if it may be called one, is about as conclusive with me on this question, as the same argument in the mouth of a papist is, in reference to the protestant faith.

I make no boast of learning, theological knowledge and biblical criticism: all I claim is a little plain sense, and a sincere desire to know what God requires or forbids, and the right of judging for myself when a point is clearly established as a part of the Divine will.

The assertion of a great man I can and do respect; but you, Sir, would not have me to submit my conscience to its authority, until I should be satisfied of its correctness.

"No fair reasoner," says Dr. Mason, "will assume his facts, and put his opponent to the proof of a

negative;" and yet this is the very thing which he himself had done in the commencement of his dissertation on this subject.

Dr. Livingston, I humbly conceive, has done the same thing.—There is much positive assertion without a particle of proof, in the quotations made from his work in the Advocate. (p. 173.) I venerate old age; but, permit me to remark, that old age can add very little to the cause it may happen to advocate, by reflecting, as is very common, on the comparative youthfulness of an opponent. Young men may and do often err; yet, exemption from error is not a property of age. While I make no pretensions to extraordinary light or learning, I cannot suppose that all wisdom has died with those who once shone in the church as stars of the first magnitude, nor that what remains is to be found only with those who have reached, or nearly reached, the utmost limit of human life.

For you, reverend father, I cherish a profound respect—a respect which I was taught to feel, and did feel, at a very early period of my life. Often have I listened to your eloquent pulpit discourses, and often as a catechumen have I received in your study the most affectionate counsels. It is true, I was very young; the recollection of it may have passed from your mind, but it is fresh in mine, and excites feelings which cannot be described. With all modesty and humility I would gladly again sit at your feet to gain knowledge; but, Sir, you must excuse me if I cannot assent to a proposition, the truth of which I do not clearly perceive, or if I attempt respectfully to show wherein the reasoning appears to me defective, by which it is sought to establish that proposition.

With fervent prayer that your useful life may be prolonged and enriched with all covenant blessings, yours in the Lord,

CLERICUS.

April 19, 1827.

Editorial Remarks.

WE readily admit that Clericus did not, in the work we reviewed, make "any direct and unqualified concessions, as to the scriptural authority applicable to unlawful marriages." But we did, and do still, think, that we had sufficient reason to say, in the cautious and guarded language which we used, in page 177 of our last number, that, if we "rightly apprehended" him and Veritas, after having "honestly and carefully endeavoured to understand them, the whole of what they said on the merits of the question in controversy" came to "THE RESULT" which we there stated. We perceived that Clericus appeared, designedly, to avoid any *direct* appeal to scriptural authority, in reference to the subject; but, as his whole pamphlet went to show that *expediency* was not to be relied on, and it was manifest that he differed as widely as the poles from the conclusion of Domesticus, we believed that there could be no other *result*, but that he thought reliance must be placed on inspiration alone, in forming a correct judgment of the matter in dispute. We also thought that the bearing of a good deal which he said incidentally, did really authorize this conclusion. Yet we intimated that it might be that we did "not rightly apprehend the sentiments both of him and Veritas, in regard to this point." We frankly acknowledge, that we afterwards, in page 179, stated too strongly, that these writers maintained, in opposition to Domesticus, the exclusive authority of Scripture relative to the subject in debate. Our language here was not sufficiently guarded; and we hope never to be disposed to attempt the defence of an error, however conscious we may be, as in the present instance we certainly are, that it was committed through inattention and not by design.

The misnomer of Veritas for Clericus, in our 179th page, occurred

in the haste of composition. We observed it almost as soon as our work was published; and several days before we received the communication of Clericus, we had marked it for correction, as it will be found at the end of our present number. We read a good many periodicals, and we think that the number of our errata is quite as small as that of our neighbours.

We have now made to Clericus all the concessions that we can make with a good conscience; and more than these we are satisfied he would not desire. If we "blended together" the reasonings of Veritas and Clericus, we think we had a perfect right to do so; when their reasonings were not only similar, but when the former, at the very close of his pamphlet, entirely approved of the latter, and thus made the sentiments of Clericus his own.

Although the cases of witchcraft and religious persecution, as mentioned by Clericus, were *directly* applied to show the fallacy of the argument from expediency used by Domesticus, yet we still believe it was by no forced construction, that we considered them as intended to exhibit a kind of parallel with the case of a man's marrying his deceased wife's sister. We think we might appeal to the candour of Clericus himself, to say if he did not wish that the former cases might be considered, at least as an illustration of the absurdity of the latter case.

We must content ourselves with expressing our utter surprise, that a man of so much modesty and candour as Clericus appears to be, should express himself as he does, in relation to what has been written by Dr. Livingston and Dr. Mason on the subject in debate—They do not need our vindication. We must think that few competent judges of logick and argument can read them, and think of them as Clericus does. What we quoted from Dr. L. was professedly *historical*, rather than *argumentative;* yet, so far from being "without a particle of proof," we verily believe there are particles enough in the last quotation, to overthrow from the foundation the whole system of Clericus and Veritas.

We certainly wish that no man who has reached the age of maturity, should give up the inestimable right of private judgment; and we hold it as a sacred principle, that the word of God, and that only, is the infallible rule of faith and practice. Yet every man, whether young or old, is responsible to his God for the proper treatment of evidence on points of practical morality, and for the consequent opinions and practice which he adopts. We never wished, and have never insinuated, that Clericus, or Veritas, or Domesticus, should bow implicitly to human authority. We have expressed the opinion, and we still retain it, that they have not learned from others all that they might and ought to have learned.

We have no where said, nor meant to insinuate, that any of the writers whose pamphlets we reviewed, ought to be undervalued on account of their youth. The truth is, that if our estimate of their age be right, they are in the very vigour of manhood; in the best period of life for accurate and powerful writing. We did, in the case of Dr. L. introduce a sentence, and elsewhere several sentences, to turn aside the force of a popular notion, that old men are so under the influence of prejudice, and of ideas imbibed in times of comparative ignorance, that they cannot open their eyes on the great light of the present age of knowledge and improvement, nor drink in its liberal and ennobling spirit: And we appeal to our readers whether they do not, in the present day, hear this notion expressed, at least ten times as often as they hear any claims advanced in consequence of age and standing.

The inconsistency which we

thought was apparent in the pamphlets of Clericus and Veritas, was intimated (we supposed with sufficient plainness) to consist in this—their writing so much of an evident tendency to set at perfect ease the minds of those who contract the marriages in question, and yet protesting that they are no advocates for such marriages. For ourselves, we do believe that there is a gross inconsistency in this. We may prove the most powerful advocates of a cause; nay, we are likely to prove so, when we profess to have no partiality in its favour.

After all that Clericus has stated in his letter, and all that he and his friends have said in the second publication which he has issued, and which we have read with some attention, we must think that the advocates of those marriages are using arguments of most pernicious tendency—false in themselves, and calculated to lead individuals to transgress, and to introduce corruption and impurity into the church of Christ. That they verily believe what they say, and that they have a perfect right to say what they believe, we question not. But if we do at all understand them—and after reading the second publication of Clericus we think we do—the sum of their system is—That there is indeed a moral obligation not to marry any near of kin, and yet that there is no passage* of Scripture, nor any number of passages taken together, that will show us who are near of kin, in that degree which renders marriage unlawful. The consequence of this is, and it is avowed, that every man ought to be left on this subject to judge and act for himself. It is moreover maintained, that in cases of church discipline, nothing but an EXPRESS "thus saith the Lord," "or authority from God's word equivalent to it," should be the ground of procedure. It follows, we think, as an inevitable consequence from these premises, taken conjointly, that no marriage whatever, except that which the Apostle Paul condemns—not even the marriage of consanguineous brothers and sisters—can be the proper subject of church discipline. Can it be that the revelation of God has left so important a matter thus? We cannot believe it.

The affectionate manner in which Clericus concludes his note, has inspired feelings of tenderness, beyond our powers of expression. It has awakened the most interesting recollections of his whole pious family—once, and in our best days, a very dear part of our pastoral charge. May the best blessings of the covenant God of his parents be all his own.

* It is urged, again and again, that the 18th chapter of Leviticus cannot be of moral and perpetual obligation in prescribing the law of incest; because it is intimately blended with laws admitted to be ceremonial. If this is a good argument, it will certainly set aside the moral obligation of the Decalogue. Let any man read the 20th chapter of Exodus, with its connexion, and he will find it as really blended with a number of precepts, manifestly ceremonial and temporary, as those which are connected with the law of incest in the 18th of Deuteronomy.

SHORT NOTICES OF RECENT PUBLICATIONS.

AN INAUGURAL ADDRESS, *delivered before the Directors of the Theological Seminary of the General Synod of the Evangelical Lutheran Church, by S. S. Schmucker, A. M., at his induction into the Professorship of Christian Theology, September 5, 1826. Together with the Charge delivered to him by the Rev. D. F. Schaeffer, A. M.*

We sincerely rejoice to find that a Theological Seminary is organized in the Lutheran church of our country. We are persuaded that this establishment will not only be instrumental in raising the literary attainments of the Lutheran clergy in the United States, but also increasing their number and guarding the purity of their

faith against the corruptions and heresies now so rampant in the country from which their church derives its origin. In this persuasion we are the more confirmed by reading the pamphlet before us—containing the charges delivered to the first professor, and his inaugural address. Both these performances are distinguished for their piety; and the address of the professor exhibits such an acquaintance with theological learning, and such right views of the manner in which the studies of candidates for the gospel ministry ought to be conducted, as promise the happiest results. The professor, although a young man, is already well known in our country as an author, and a strenuous and able advocate for the Lutheran doctrines, as taught by the first great Protestant Reformer. His present attainments are in a high degree reputable, and if his life and health shall be spared, as we pray that they may, we doubt not that he is destined to be an eminent blessing to the whole religious community with which he is connected—a community, from which, although we differ in some unessential points, we shall, while it holds fast the Augsburgh Confession, rejoice to see prosperous—We even wish that the infant seminary, of which Mr. Schmucker is elected the first professor, may be aided and patronised in collecting funds, by the wealthy individuals of the Presbyterian church, and of other denominations who wish well to the cause of evangelical piety. Mr. S. discusses in the address before us the following inquiries:

"Who are the proper subjects of ministerial education?

"What branches of science are entitled to their attention?

"Which is the proper method of conducting this education?

"What are the advantages resulting from it?"

We give as a specimen, the following views of professor S. in regard to the necessity of practical piety in every minister of the gospel—

"*Again, without piety the minister of the gospel will generally be a curse to the church.* We say not that an unconverted minister, who preaches orthodox doctrines, can never confer spiritual benefit on others. To assert this would be to set limits to Omnipotence, to deny that there is any aptitude in the word of God, to promote the end for which it was given, and to contend that it is not the word of God, but the minister who makes men wise unto salvation. No, we believe God sometimes does effectually publish his gospel by unsanctified lips. The ministry of Judas was, probably, not without its benefits, and there are doubtless in every age, some of the Iscariot band, who preach with some profit 'to others, and themselves are cast away.' But even these, generally, do more injury than good. They not only exclude from their congregations faithful servants of the Lord, who would carefully feed the flock; but the cold formality, and perhaps levity of their private walk, neutralize the influence of their publick ministrations and steel the hearts of many against the sacred word. Has the sword of the Spirit pierced the heart of some sinner, and, filled with remorse, does he call on his pastor to learn what he should do to be saved? Alas! this is a feeling which he never experienced, and which he therefore does not consider a necessary part of religion. He mistakes the nature of the disease, and instead of pointing the sinner to the balm of Gilead and the kind Physician there; the wound is either slightly healed, or, awful to relate, he is advised to suppress these feelings, to seek amid the promiscuous topicks of the social circle, relief from his despondency, and by tonicks, and exercise, and purer air, to wear away the corporal disorder whence it originates! In short, we generally see that an unconverted minister, though moral, spreads a deadly influence through the congregation over which he is called to preside, and creates a pestilential, azotic atmosphere, in which the flame of piety cannot long survive. Nor is his baneful influence circumscribed by the limits of his congregation. In the transactions of the several synods of the church, he will be expected to take part. His influence tends to depress the standard of piety among his brethren, and to throw open the door of admission to other unsanctified men. Is he possessed of talents and ambition? He will aim at ruling the body. As some pious brethren must necessarily oppose him, he becomes the head of a party! If victorious, no arithmetick can calculate the extent of injury inflicted on the body of Christ! And if vanquished, he expends his strength in efforts to thwart the purposes of the brethren, to defeat their holiest and most evangelical measures, and to scatter amongst them the seeds of discord; whilst the gall of disappointed ambition is rankling in his bosom, and the venom of jealousy corrodes his heart!"

THE FIRST OF APRIL. *Written for the American Sunday School Union.*

We read a Story Book now and then, especially if we find it was written for Sabbath School scholars, and we think we have never read a better one than this. It is well and skilfully adapted to its purpose, which

is, the double one of preventing the profanation of the Lord's day, and the correction of the silly and wicked propensity so common among *children—old* and young—of making April fools—A propensity which often leads, not only to criminal deceit and falsehood, but to quarrels, blows and wounds, and sometimes to evils still more serious. Much useful instruction is also incidentally communicated in this little volume, on several of the most important topicks of religion. The language, in general, is neat and plain, such as it ought to be. In a few instances, it might be more correct.

We are told that the writer of this little book is a lady, and that she has written another, entitled *May Flowers*, quite as good as the one before us. She certainly has an admirable tact for this kind of composition. We hope she will continue to write, and that she will be encouraged to do so by seeing that her productions are not only popular but extensively useful.

A Discourse, *preached at the Dedication of the Second Congregational Unitarian Church, New York, December* 7, 1826. *By William Ellery Channing.*

On reading this sermon, we have been forcibly impressed with the idea that however intended by the author, it is in fact an elaborate, and, we admit, an eloquent argument, to prove the superiority of natural over revealed religion—of Deism over Christianity. We sincerely believe that this is its true drift; and that an ingenious infidel, without excluding one-fourth of this long discourse, shall make the remainder, in the very words in which it now appears, bear directly on his favourite point. Lord Herbert, the father of English infidelity, would have had but very little to object to this discourse, taken *totidem verbis*, as it is here given. This, we are aware, forms with Unitarians no objection to any system of religious opinions, but rather a recommendation of them. One of their favourite boasts is, that their system is calculated to take away the objections of deists, and thus to draw them to Christianity. We admit it is so, if you will only permit the Unitarian to say what Christianity is. But alas! his Christianity consists in meeting the infidel—we cannot say half-way—but the whole way, except the single step that the infidel shall admit that there is a revelation in the Bible—For all well informed infidels already allow the excellence of the moral precepts, and the unrivalled sublimity of thought, and the just views of God and his attributes, which the Bible exhibits. In a word, the discourse is only a new proof, in addition to many before given, that Unitarianism is not Christianity at all, but only Deism modified and disguised.

Ten days after writing the foregoing article, verbatim as it now stands, except in a single word no way affecting the sense, we read in the Boston Recorder and Telegraph as follows—

"*A Broad Blow.*—A friend of ours, some days since, called at the house of an intelligent Deist, who has long been known as a determined and envenomed opposer of the Christian religion, and found him reading Dr. Channing's Discourse, recently preached at a dedication in the city of New York. The conversation soon turned upon the merits of the sermon and the distinguished ability of its author, when our friend inquired of the gentleman how he liked the production. 'I like it much,' said he, with particular animation. 'It strikes a *broad blow* at the Christian system, and it will prove a decisive triumph for the *religion of nature*. Dr. Channing differs from me in a very few points, and I am satisfied that within five years he will preach the doctrines which I believe.' "—*Star.*

We were not surprised to see this article; and republish it only to show that our opinion is confirmed by fact.

Literary and Philosophical Intelligence, etc.

The French Church.—The following statement of the Roman Catholick and Protestant Clergy in France, with their respective stipends, paid by the French government, is extracted from documents laid before the Chambers by the Minister of the Interior.

Roman Catholick Clergy.—The established Church of France is composed of four cardinals, one of whom, the archbishop of Paris, has 100,000 francs yearly, about $20,000; the other three 30,000 each, about $6000. There are 13 archbishops, besides the metropolitan, who receive each 25,000 francs, $5000; 66 bishops, each 15,000; 174 vicars general, each from 2000 to 4000; 660 canons or prebendaries, each from 1500 to 2400; 2917 cures or rectors, each from 1100 to 1600; 22,316 deservants or curates, each from 750 to 900 francs per annum. To the colleges for educating the younger clergy, 940,000 francs, or $188,000; and for repairing and building churches,

200,000, or $40,000.—The whole expense of the establishment, including annuities to the infirm clergy, is estimated at 25,650,000 francs, or $5,130,000!

Protestant Clergy.—The Calvinists have three pastors, who receive yearly each 3000 francs; 28 who receive each 2000; 69 who receive each 1500; and lastly 195 pastors, each 1000—total Calvinist ministers, 295. There are 2 Lutheran pastors, each receiving 3000 francs; 25, each 2000; 21, each 1500; and 175 pastors, each 1000—total, 220 Lutheran ministers. Sum total paid to the Protestant clergy, 623,000 francs, ($124,600) 24,000 francs allowed for their colleges, and 50,000 for their place of worship—sum total for the Protestant religion, $139,400. This sum is paid by the French government; but it must also be remarked, that there are many Protestant clergy in France, who do not receive any stipend from the government, it being a regulation not to make any grant where the Protestant population does not amount to a thousand.

Gigantic Tree.—A tree of prodigious size has lately been felled in Berks county, in this state. It was 117 feet in height, and 64 from the butt to the first branch, and its greatest circumference was 20 feet 7 inches. It was perfectly sound, and from the concentric circles at the end of the trunk, was estimated to be 300 years old.

LIST OF NEW PUBLICATIONS.

United States Institution for the Treatment of Cases of Defective Utterance, such as partial Speechlessness, Stuttering, Stammering, Hesitancy, Weakness of Voice, Mis-enunciation, Lisping, &c. &c. Conducted by Mr. & Mrs. Chapman, No. 187, Pine street, Philadelphia.

An Address from the Managers of the House of Refuge to their Fellow Citizens. Philadelphia.

Northern Regions; or, Uncle Richard's Relation of Captain Parry's Voyages for the Discovery of a North-West Passage, and Franklin and Cochrane's overland Journeys to other parts of the World. Boston; Munroe & Francis.

History of Roman Literature, from its earliest Period to the Augustine Age. By John Dunlop, author of "The History of Fiction."

The Gospel the Wisdom of God—a Sermon preached at Salem, Feb. 14, 1827, at the ordination of the Rev. John P. Cleaveland, as Pastor of the Tabernacle Church. By William Sprague, Pastor of the First Church in West Springfield. Salem. Whipple & Lawrence. 1827.

Righteousness the Safeguard and Glory of a Nation. A Sermon preached in the Representative Hall of Indianapolis, Indiana: Dec. 31st, 1826, by Baynard R. Hall, Principal of the State Seminary, Bloomington. Published by request. Smith & Bolton, printers.

A Discourse on Popular Education, delivered in the Church at Princeton the evening before the Annual Commencement of the College of New Jersey, Sept. 26, 1826. By Charles Fenton Mercer. Published at the request of the American Whig and Cliosophic Societies. Princeton Press. Printed for the Societies by D. A. Borrenstein.

The Knowledge and Belief of Scriptural Doctrine necessary to True Religion. Being the substance of two Sermons delivered before the Associate Reformed Congregation in Chillicothe, Sept. 24, 1826, and published at their request. By Joseph Claybaugh, Minister of the Gospel. Chillicothe, printed by John Bailhache, pp. 16.

An Account of the Visit of General La Fayette to the United States, from his arrival in August, 1824, to his embarkation on board the Brandywine frigate, return to France, reception and retirement to La Grange. Philadelphia.

A Treatise on the Physical and Medical Treatment of Children. Second edition. By W. P. Dewees, M. D.

The Supreme and Exclusive Authority of the Lord Jesus Christ in Religious Matters maintained; and the Rights, Liberties, and Privileges of the Children of God, established from the Sacred Scriptures, in opposition to the assumed power of Ecclesiasticks. Pittsburgh.

Youth's Friend and Scholar's Magazine, for February, 1827. By American Sunday School Union. Philadelphia.

Elements of Descriptive Geometry, with their application to Spherical Trigonometry, Spherical Projection, and Warped Surfaces. By Charles Davies, Professor of Mathematics in the Military Academy, West Point.

The American Journal of Education, No. 12.

Letters on the General Structure, Government, Laws and Discipline of the Church; embracing some Remarks on Creeds and Confessions of Faith; addressed to the people of his charge. By David Elliott, A. M.; Pastor of the congregation of Upper West Conococheague, Mercersburg, Pennsylvania.

Letters on the Atonement; first published in the Christian Advocate. By Jacob J. Janeway, D. D. Philadelphia. Printed by Clark & Raser. 18mo. pp. 252.

Religious Intelligence.

GENERAL VIEW OF MISSIONS, *under the direction of the American Board of Commissioners for Foreign Missions.*

(*Concluded from page* 92.)

Willstown:—"The influence of this station has been felt, in a great reformation of morals among the people who inhabit Wills Valley. When the first missionary came here to reside, only three years ago, the intemperate use of ardent spirits was almost universal. Now that pernicious article is entirely disused by the great majority of the people; and riotous assemblages for the purpose of drinking, are unknown."

"The little church, gathered here in the wilderness, continues to shed forth the cheering light of a holy example. Fourteen Cherokees and one black man, have been worthy members, so far as the human eye can discern. Quite recently, one of this number, a young woman, died in a very happy manner, leaving an excellent character, having given most gratifying evidence of piety.

"The man, who is now employed part of the time as a native teacher, and who received the name of John Huss at his baptism, stands high as a consistent Christian, both in the judgment of the missionaries, and in the estimation of his countrymen. Apt to acquire knowledge, and happy in his talent of communicating it, he is very acceptable as a speaker. He seems to apprehend the great doctrines of the gospel clearly, and to be capable of presenting them clearly to others. He studies passages in the New Testament as translated, and transcribes them to be read by his friends and neighbours. His zeal and publick spirit, in the work of enlightening his people, are worthy of high commendation."

General Remark.—"The experience of another year enables the committee to say, that the transforming efficacy of the Christian religion, both upon individuals and upon neighbourhoods, is now seen in different parts of the Cherokee nation. If the same efficacy should pervade every part, a most lovely branch of the church universal would here unfold its flowers and dispense its fruit. Still there are powerful counteracting causes. The most obvious are the ease, with which intoxicating liquor is brought to the doors of the people, and the eagerness, with which a large portion of them yield to its pernicious influence."

IV. The Choctaws.

A tribe of Indians, residing between the Tombigbee and the Mississippi rivers, almost wholly within the chartered limits of Mississippi, with but a small part in Alabama. Population about 20,000.

Commenced in 1818. Stations at Elliot, Mayhew, Bethel, Emmaus, Goshen, Ai-ik-hun-nuh, Hachah, Boke-e-tun-nuh, and one other at a Mr. Juzon's.

ELLIOT.—Within the chartered limits of Mississippi on the Yalobusha creek, in latitude 33 and a half, about 50 miles east of the Mississippi river. 1818.

John Smith, *Farmer and Superintendent of Secular Concerns*, Joel Wood, *Teacher*, Zechariah Howes, *Farmer*; and their wives.

MAYHEW.—Ninety miles east of Elliot, and about 25 miles west of the line, which separates Mississippi from Alabama, and near Ooktibbeha creek, one of the western branches of the Tombeckbee. 1820.

Rev. Cyrus Kingsbury, *Missionary, and Superintendent of the Choctaw Mission*, Calvin Cushman, *Farmer*; and their wives; William Hooper, *Teacher*; Anna Burnham, *Teacher*.

BETHEL.—On the Natchez road, about 60 miles S. W. of Mayhew and nearly the same distance S. S. E. of Elliot. 1821.

Stephen B. Macomber, *Teacher*, Mrs. Macomber; Adin C. Gibbs, *Teacher*; Philena Thatcher, *Teacher*.

EMMAUS.—About 110 miles N. N. W. of Mobile, and 130 S. S. E. of Mayhew, within two miles of the southern limit of the Choctaw country. 1822.

Moses Jewell, *Assistant Missionary*, Mrs. Jewell; David Gage, *Teacher*, Mrs. Gage.

GOSHEN.—About 50 miles W. N. W. of Emmaus, 115 S. S. W. of Mayhew, and 8 S. E. of the Military road. 1824.

Reverend Alfred Wright, *Missionary*, Mrs. Wright; Elijah Bardwell, *Teacher*, Mrs. Bardwell; Ebenezer Bliss, *Farmer*; Eliza Buer.

AI-IK-HUN-NUH.—Near the Natchez road, about 85 miles W. of Mayhew, and 60 E. S. E. of Elliot. 1824.

Rev. Cyrus Byington, *Missionary*; David Wright, *Teacher*, Mrs. Wright; Mrs. Sarah C. Moseley.

HACHAH.—About 50 N. W. of Goshen, and a mile E. of Pearl river. 1824.

Mr. Anson Gleason, *Teacher*, Mrs. Gleason.

BOKE-E-TUN-NUH.—A few miles from Emmaus. 1825.

Loring S. Williams, *Assistant Missionary*, Mrs. Williams.

SCHOOL AT MR. JUZON'S.—About 85 miles S. S. E. of Mayhew, on the old Mobile road. 1823.

This school was without a teacher, at the time the Board held its annual meeting.

"It is believed that the discouragements, which have gathered around this mission in some periods of its history, are diminishing. The advantages of education are more justly appreciated by a part of the people, than they were formerly. The more thinking and intelligent perceive, that civilization or extinction must be the lot of all the Indian tribes within our borders."

V. The Cherokees of the Arkansas.

Cherokees, who, from the year 1804 to the present time, have removed from their residence E. of the Mississippi, to a tract of country on the N. bank of the Arkansaw river, between longitude 94 and 95 W. Population about 5,000. The greater part of this emigration took place between 1816 and 1820.

DWIGHT.—Situated on the north side of the Arkansas river, about three miles up Illinois creek, and very near latitude 35. The Mississippi river, at the nearest point, is probably somewhat less than 200 miles distant. 1820.

Rev. Alfred Finney and Rev. Cephas Washburn, *Missionaries*, George L. Weed, M. D. *Teacher and Physician*, Jacob Hitchcock, *Steward*, James Orr, *Farmer*, Samuel Wisner, and Asa Hitchcock, *Mechanics*, and their wives; Ellen Stetson and Cynthia Thrall, *Teachers*.

It is probable that a station has been formed by Mr. Finney, at SPADRE CREEK.

"Mr. John Brown, the father of Catherine and David, continues to exhibit a bright example of piety and benevolence. He and some others are extremely desirous, that the offers of salvation should be embraced by the people generally. It would seem, however, that the prospects of this part of the tribe are not so good, as those of the Cherokees on the east of the Mississippi; and, so far as experience in their case is entitled to consideration, it would not seem desirable that the Indians should be removed from the land of their fathers."

VI. The Osages.

A tribe of Indians in the Arkansas and Missouri Territories. Population about 8,000. Missions at Union, Hopefield, Harmony, and Neosho.

UNION.—Among the Osages of the Arkansas, on the west bank of Grand river, about 25 miles north of its entrance into the Arkansas. Commenced in 1820.

Rev. William F. Vaill, *Missionary*, Mrs. Vaill; Marcus Palmer, *Physician and Licensed Preacher*, Mrs. Palmer; John M. Spaulding, *Teacher;* Stephen Fuller, *Farmer*, Mrs. Fuller; Abraham Redfield, and Alexander Woodruff, *Mechanics* and their wives; George Requa and, George Douglass, *Assistants*, Mrs. Requa.

HOPEFIELD.—About three miles from Union. 1822.

Rev. William B. Montgomery, *Missionary;* Wm. C. Requa, *Assistant*, Mrs. Requa.

HARMONY.—Among the Osages of the Missouri, on the north bank of the Marias de Cein, about six miles above its entrance into the Osage river, and about eighty miles southwest of Fort Osage.

Rev. Nathaniel B. Dodge, *Missionary*, Mrs. Dodge; Amasa Jones, *Licensed Preacher*, Mrs. Jones; Otis Sprague, *Farmer*, Mrs. Sprague; Miss Woolley, and Miss Etris.

NEOSHO.—On a river of that name, about 80 miles southwest of Harmony. 1824.

Rev. Benton Pixley, *Missionary*, Mrs. Pixley; Samuel B. Bright, *Farmer*, Mrs. Bright.

VII. Indians in New York.

The remains of the Six Nations. Stations at Tuscarora, Seneca and Cataraugus.

TUSCARORA.—About four miles east of Lewistown, Niagara county. Transferred to the U. F. M. S. in 1821; established by the New York Missionary Society about 20 years before.

Rev. Joseph Lane, *Missionary*, and Mrs. Lane, have an appointment for this station.

SENECA.—About four or five miles from Buffalo, near the outlet of Lake Erie.—Commenced by the New York Miss. Soc. in 1811; transferred in 1821.

Rev. Thomson S. Harris, *Missionary*, Mrs. Harris; Gilman Clark, and Harvey Bradley, *Assistants*, Mrs. Clark; Miss Henderson, and Miss Selden.

CATARAUGUS.—A few miles east of the shore of Lake Erie, and about 30 miles from Buffalo. 1822.

Wm. A. Thayer, *Teacher*, Mrs. Thayer.

VIII. Indians in the Michigan Territory.

MACKINAW.—In the Michigan Territory, on the island of Michilimackinack, 1823.

Rev. William M. Ferry, *Missionary*, Mrs. Ferry; John S. Hudson and Martin Heydenburk, *Assistants*, Mrs. Hudson; Eunice Osmar, Elizabeth M'Farland, and Delia Cook.

IX. Indians in Ohio.

MAUMEE.—On a river of that name, near Fort Meigs, Wood county.

Isaac Van Tassel, *Licensed Preacher*, Mrs. Van Tassel; Mr. Sacket, *Farmer*, Mrs. Sacket.

X. Hayti.

Hayti.—Among the coloured people who had removed from the United States. This mission was instituted by the U. F. M. S. in 1824, and the Rev. B. F. Hughes and Rev. William G. Penington, coloured men, were employed as missionaries. The former was recalled, a year and a half since; and the latter, we believe, is now in this country. Mr. P. supported himself and family by his own industry.

General Remarks on the Stations, from Union to the one last named inclusive.

The survey of these stations, with one or two exceptions, is founded on a document received from the U. F. M. S. last summer. Some changes may have since occurred, of which we have not been apprized.—The number of children in several of the schools, may be estimated as follows:—At Union, 35; Harmony, 25; Seneca, 40; Cataraugus, 43; Mackinaw, 110; Maumee, 31. Among the Tuscaroras is a church of 17 members. Future surveys of these stations may be expected to contain more ample intelligence respecting them.

XI. The Sandwich Islands.

A group of islands in the Pacifick Ocean, between 18 deg. 55 and 20 deg. 20 north latitude, and 154 deg. 55 and 160° 15 west longitude from Greenwich. They are extended in a direction W.N.W. and E.S. E., Hawaii' [Owhyee] being the south-eastern island.

Stations at Honoruru, Waimea, Lahaina, Kairua, Waiakea (now Byron's Bay,) and Kaavaroa.

Honoruru.—On the island of Oahu. 1820.

Rev. Hiram Bingham, *Missionary*, Elisha Loomis, *Printer*, Abraham Blatcheley, M. D. *Physician*; and their wives; Levi Chamberlain, *Superintendent of Secular Concerns.*

Waimea.—On the island of Tauai. 1820.

Samuel Whitney, *Licensed Preacher*, Mrs. Whitney; Samuel Ruggles, *Teacher and Catechist*, Mrs. Ruggles.

Lahaina.—On the island of Maui. 1823.

Rev. William Richards, *Missionary*, Mrs. Richards; Stephen Pupuhi, *Native Assistant.*

Kairua.—On the western side of Hawaii. 1824.

Rev. Asa Thurston and Rev. Artemas Bishop, *Missionaries*, and their wives.

Waikea, or Byron's Bay.—On the north-eastern side of Hawaii. 1824.

Joseph Goodrich, *Licensed Preacher*, Mrs. Goodrich, John Honorii, *Native Assistant.*

Kaavaroa.—Sixteen miles south of Kairua. 1824.

Rev. James Ely, *Missionary*, Mrs. Ely; Thomas Hopu, *Native Assistant.*

The Rev. Charles S. Stewart, noted in the last survey in connexion with the station at Lahaina, found it necessary to return to his native land, in the course of the last year, on account of the dangerous illness of his wife. Since his arrival in this country, he has been employed in visiting different parts of the country, for the purpose of describing in publick meetings, the state and progress of the Sandwich Island mission.—During the fourteen months previous to March last, nearly eighty thousand tracts were issued from the mission press, amounting to 1,367,000 pages.—A selection of other interesting facts in relation to this mission, will be found in the retrospective view of the year, at the end of this survey.

XII. Malta.

An island in the Mediterranean, 20 miles long, 12 broad, and 60 in circumference. It is about 50 miles from Sicily. On this island, anciently called Melita, the Apostle Paul was shipwrecked, while on his way to Rome. Commenced in 1821.

Rev. Daniel Temple, *Missionary*, Mrs. Temple; Rev. Eli Smith, *Missionary;* Homan Hallock, *Printer.*

The Printing Establishment at this station has two presses in operation. Nearly *three millions and a half* of pages of important religious matter, have been issued, in the space of four years.

XIII. Syria.

Syria is said, by writers on geography, to be the whole space lying between Alexandretta or Scanderoon on the north, and Gaza, on the borders of the Arabian desert; and is bounded S. E. and S. by the desert of Arabia, and W. by the Mediterranean. Its north-eastern and eastern limits are not well defined. In this larger sense it includes Palestine.

Beyroot.—A sea-port town, at the foot of Mount Lebanon, in the Pashallic of Acre. E. long. 35 deg. 55, N. lat. 33 deg. 49. Population not less than 5000.

Rev. William Goodell, and Rev. Isaac Bird, *Missionaries*, and their wives.

"The principal employment of the missionaries is still the acquisition of languages, and the preparation of helps for future labourers. Conversations are held, books are distributed, a Christian example is set forth, and schools are organized; and while these means of usefulness are in operation, a knowledge of the country is obtained, avenues for the transmission of evangelical influence are discovered,

and higher qualifications for intercourse with all classes of people are sought."

Another part of this number will contain some important facts respecting this branch of the Mediterranean Mission.

XIV. Palestine, or the Holy Land.

Including all the territory anciently possessed by the Israelites.

JERUSALEM.—The capital of Palestine. Population estimated at from 15,000 to 20,000.

The Rev. Jonas King, who had engaged in this mission for a limited time, took an affectionate leave of his brethren in September, 1825, the time of his engagement having expired. He did not depart from Asia, however, till the last summer. The Rev. Pliny Fisk, who, with Mr. King, was noted in the last survey in connexion with this station, died at Beyroot, on the 23d of October, 1825, greatly lamented by his brethren, and by the churches of this country. Jerusalem is not now the residence of any Protestant missionary.

The Rev. Elnathan Gridley and the Rev. Josiah Brewer, *Missionaries*, are now on their way to this field of missionary enterprise.

XV. Spanish America.

The Rev. Theophilus Parvin went to Buenos Ayres, in the summer of 1823, under the patronage of the Board, where he still remains. His connexion with the Board, however, has been dissolved, on account of the peculiar circumstances of that country, which render it expedient, that Mr. Parvin should labour unconnected with any missionary society. He has lately been made a Professor in the University of Buenos Ayres.

The Rev. John C. Brigham has completed his exploring tour under the patronage of the Board. He crossed the continent from Buenos Ayres to Chili.—From thence he proceeded to Peru, Colombia, and Mexico, and returned to the United States in the early part of last year. His report of the religious state of the southern republicks was inserted in the Missionary Herald for October and November, and some part of his journal appeared in previous numbers. A particular account of his whole tour is preparing for publication in a separate volume.—Mr. Brigham, since his return, has been made Assistant Secretary to the American Bible Society.

XVI. Africa.

"At the last annual meeting of the Board, it was recommended to the Prudential Committee to establish a mission in Africa, as soon as they shall find it practicable. In compliance with this recommendation, the late Mr. Sessions, on his embarking for the colony of Liberia, was requested to make proper inquiries, respecting the neighbourhood of that colony, as a field for missionary labour. He cheerfully consented to do so; but his untimely death, on the homeward passage, deprived the Committee of any information which he might have obtained. An open correspondence, however, between Dr. Blumhardt, of Basle, Switzerland, and Mr. Ashmun, of the colony, has passed through our hands; and from this it appears that a mission might immediately be established in the Bassa country, with encouraging prospects, if properly qualified missionaries were at hand.

"As a residence on the African coast is so fatal to white men, Providence would seem to indicate, that descendants of Africans should be sought, who have been exposed to the damps of a warm climate, and who would probably live to the ordinary age of man, if sent as missionaries to the land of their ancestors. Inquiries have been made in the southern states, with reference to this subject; and apparently the greatest obstacle in the way of sending black men, who would be competent to the work, is the want of a tried and approved method of imparting to them a suitable education. The minds of some of our most enlightened citizens are intent upon the claims of the African race; and we may expect that God will bless their investigations, and their efforts, and open wide channels for the communication of his own goodness, through the instrumentality of his servants."

Foreign Mission School.

This school, situated in Cornwall, Con. has been suspended by the Board. The reasons for this measure, which has been some time under consideration, will be given in a subsequent part of this number.

Greek Youths.

Eleven Greek youths have been sent to the United States, by the missionaries of the Board, and, under its patronage, are pursuing their studies, preparatory to future usefulness among their countrymen. Two are now members of Yale College; three of Amherst College. Four are in the Academy at Amherst, and two in the Academy at Monson, Mass.

The Missionary Herald.

"The Missionary Herald is the property of the American Board of Commissioners for Foreign Missions; is published on terms which they regard as just and pro-

per; and the profits of the work go for the benefit of the sacred cause. It is a monthly publication. Twelve numbers make a volume containing 400 pages, which is sold for one dollar and a half.

"The *primary* design of the Herald is to acquaint the Christian community with the proceedings of the Board and its Missionaries. These proceedings, whether in reference to our own population, to Southern or Western Asia, to Western or Southern America, or to the Islands of the seas, are generally described in a connected series, by means of letters, journals, abstracts, or reports. There are, also, compendious views of the more interesting religious and missionary intelligence not specially connected with the missions of the Board; of the character, manners, and customs of the various nations, which are the proper objects of foreign missions; and, in general, of whatever has a direct bearing on the cause of Christian benevolence. And, finally, the monthly numbers contain a particular acknowledgment of all donations made in behalf of the missions under the care of the Board.

"A work like this, is essential to the Board. Depending on public charity, the Board could not prosper without some such means of making known readily its enterprises, successes and wants. It must have a publication which shall be wholly under its control, issued at stated and frequently recurring periods, and sent to numerous districts of country. Only then will its influence be strong, regular and extensive.

"The Herald is no expense to the Board. More than this, it has been a source of revenue; and, if subscriptions are well paid, will be so hereafter.

"It also lessens other expenses. It lessens expenses for *agencies*. Wherever the Herald is taken, the visits of agents need be less frequent and protracted, than they otherwise must be; for the Herald not only performs a part of their work itself, but prepares the way, beyond almost any other means, for their introduction and success. It also lessens expenses for *printing*. Reports, tracts, sermons, &c. will need to be published, from time to time, even while the Herald has a large subscription; but were the circulation of the Herald to be limited, the expenditures for such publications must be proportionably augmented, or the missionary operations of the Board be abridged.—Moreover, it saves much expense of *time* and *labour* to the Executive of the Board. Indeed, it appears quite probable, that in producing and sustaining the missionary spirit, at present in the land, the Herald has effected a saving to the general cause of some thousands of dollars. And this, it is thought, should be taken into the account, in estimating the real profits of the work.

"Such being the value of the Missionary Herald as an agent of the Board, the Prudential Committee respectfully, yet earnestly request their friends and patrons to lend it their aid. In the judgment of many respected friends of the cause, not a little depends on its extended circulation."

SUMMARY.

Number of stations occupied,	43
Preachers, from this country,	38
Male Missionaries and Assistants,	89
Female Assistants, including the wives of the Missionaries,	92–181
Native Preachers,	2
Other Native Assistants,	18
Churches organized at the stations,	25
Native members of these Churches, upwards of	200
Schools,	about 200
Scholars,	about 20,000

Death of Mrs. Judson.

The death of this extraordinary woman, who possessed the courage of a heroine, the devotion of a saint, and the faith and patience of a martyr, will cause grief to all the friends of missions. She died in Burmah on the 24th or 25th of October last —"in a strange place," says the letter which communicates the information of her death—"far, far from all those who would have felt it their greatest consolation to have watched her sickness." Her husband, Dr. Judson, was absent on a journey to Ava, as interpreter to the British commissioners to the Burman emperor—We deeply sympathize in his affliction. Mrs. Judson, however, appears to have had the attendance of a kind and skilful physician. But what was infinitely better, the Great Physician, both of body and soul, was doubtless with her. He has, in his holy sovereignty, called her to himself—earth has lost and Heaven has gained an inhabitant. This is one of

those dispensations which tries the faith of Christians—

> "God is his own interpreter,
> And he will make it plain."

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH stands adjourned, to meet in the First Presbyterian church, in the city of Philadelphia, on the third Thursday, the 17th day, of the present month, at eleven o'clock, A.M.—To be opened with a sermon by the Moderator of last year, the Rev. Dr. M'Auley, of New York.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, (N. J.) during the month of April last, viz.

Of Rev. John W. Scott, a quarter's rent, for the Contingent Fund, - -	$87 50
Of Rev. B. Hoff, Bridgeton, N. J., for do. - - - - -	8 00
Of Rev. Charles W. Nassau, Norristown, for do. - - - -	3 50
Of Rev. Samuel Lawrence, Greenwich, for do. - - - -	6 00
Amount received for the Contingent Fund	$105 00
Of do. from the Female Cent Society of Bridgeton, N. J., for the Students' Fund - - - - - - - - -	13 50
Of Rev. Thomas J. Biggs, on account of his subscription for the professorship to be endowed by the Synod of Philadelphia - - - -	30 00
Total	$148 50

View of Publick Affairs.

EUROPE.

The information which has reached us from Europe during the last month, is not without a degree of interest.

BRITAIN.—London papers to the 24th, and Liverpool to the 26th of March, contain the most recent advices which we have seen from Britain. On the 1st of that month Mr. Canning had so far recovered from his late severe indisposition, as to be able to bring the long-talked-of subject of the corn laws before parliament. The debate was adjourned to the 8th of March, when it was again called up by the chancellor of the exchequer: an amendment was proposed to the proposition which contained the radical principle of his plan; and, after a warm debate it was negatived, and the proposition as reported was adopted. Several resolutions remained to be discussed, which it was expected would be ultimately adopted, as reported by ministers, with little if any amendment. The chancellor of the exchequer had deferred opening his budget till after the Easter holidays. On the 5th and 6th of March, the subject of Catholick emancipation was ably and eloquently discussed in the house of commons, on a motion, in favour of emancipation, by Sir Francis Burdett. We have read the speech of the master of the rolls against the motion, and the speeches of Sir W. Plunket and Mr. Canning in its favour. The motion was lost by a majority of only four—For the motion 272, against it 276. Had it passed the commons, there is no doubt it would have been negatived in the house of lords. When information of the termination of this business in Parliament reached Ireland, it produced what the English paragraphists call *a great sensation*, but no publick disturbances ensued. Lord Liverpool was in a state of convalescence, but it was thought probable that he would never again appear in publick life. The appointment of Mr. Canning as prime minister, is said, in the Literary Gazette, to be the most popular statement of the day. The house of commons was to adjourn for the Easter recess, from the 12th to the 30th of April. It appears that from the 3d to the 8th of March, there had been a most unusual fall of snow in Scotland. Many lives were lost, and travelling for several days was almost

entirely stopped. The drifts or wreaths of snow were, in some places, twenty feet deep. The celebrated Mr. Gifford, the originator of the British Quarterly Review, and for a long time its editor, died in London, some time in March, in the 70th year of his age.

FRANCE.—The Marquis de Laplace, the most eminent mathematician and astronomer of the age, a peer of France, and still more distinguished as the author of the unparalleled work entitled *Mecanique Celeste*, died in Paris on the 5th of March.—In July next, a Journal of Science and the useful Arts, in the Arabick language, is to commence in Paris, for the benefit of the east, and to be continued monthly. It is expected that it will greatly contribute to the civilization of the Mahomedan nations. A statistical account in the *Courier François* states, that, exclusive of official papers or daily journals, there were issued in France in 1825, no less than 128 millions, 10 thousand, 483 publications; and that the number for 1826, is one-fifth greater than that for 1825. It is said that this increased and increasing demand for books, is what has filled the government with alarm, and occasioned the measure for restricting the liberty of the press. This measure, it appears by the last accounts, has been carried, after much and ardent opposition, through both the legislative chambers.—France is tranquil—Our nation's friend, General La Fayette, seems to be gaining in popularity.

SPAIN AND PORTUGAL.—It does not seem probable that *open* war will soon take place between these powers. Spain is indeed raising a large military corps, to be denominated the *Royalist Volunteers;* but the Portuguese insurgents, when they pass into Spain, are disarmed, and their arms delivered up to the Portuguese government.—This has lately been done in the case of two whole divisions of insurgents, amounting to 3000 men. Pressed as they were by the Portuguese troops, they were not allowed to pass the frontiers of Portugal, till they had laid down their arms on the Portuguese territory; these arms were ordered by the Spanish government to be immediately delivered up to the Portuguese authorities. We believe the civil war in Portugal is nearly, if not quite terminated. As to Spain, we pretend not even to conjecture what she will do next.

GERMANY AND PRUSSIA.—We think it probable that within the territories of both these powers, a religious convulsion is not far distant. The reigning Pope wishes to bring back the Catholick church to what it was three centuries since; but the Catholicks in Germany and Silesia wish, on the other hand, for important *additional reforms*. We pretend not to foretel the issue of this disagreement between the head and the members of the Catholick body; but we think a convulsion, more or less severe, will be the consequence: and we doubt not that the way is preparing for the destruction of "The man of sin."

TURKEY AND GREECE.—The conflict between the Turks and Greeks is, we think, drawing fast to a close—not because either party, if left to itself, is prepared or disposed to yield to the other; but because *the great powers*, as they are called, seem determined to put an end to the strife. The last note delivered by the Russian minister to the Reis Effendi, concludes in the following decisive tone:—"The Porte would deceive itself, if it believed that the emperor Nicholas would view with indifference the extermination of a people professing the same religion with himself." In the mean time, the accounts as usual, are contradictory, in regard to what is taking place in Greece itself. On one side the Greeks are represented as highly successful in their military operations; and on the other, it is said, that the Turks, under Reschid Pacha, have entirely defeated a corps of 6000 Greeks, who were marching to the relief of Athens.

RUSSIA.—It appears that differences have arisen between the Russian generals, Yermoloff and Paskewitch, relative to the employment of the troops which they command against the Persians. What effect this will have on the state of the war we know not. The emperor's aid de camp has been sent to endeavour to compose the difference.

ASIA.

Two very destructive fires occurred in Canton in the months of October and November last, and consumed, in all, more than a thousand houses—No American or English property was destroyed—A treaty of commerce and friendship was concluded in May last between his Britannick Majesty and the King of Siam. Britain stipulates to make no encroachment whatever on the Siamese territory, and the King of Siam engages to deliver up all Christian and other captives. A cordial intercourse is to be established between the two countries. It is said in one of the last London papers that

the last despatches from Bengal represent all parts of the British East India territory as being in the most satisfactory state—A second payment of twenty-three and a half lacs of rupees had been received at Calcutta, from the Burmese government.

AFRICA.

Recent accounts from Liberia represent the American colony there as in a very prosperous state. New territory has been peaceably acquired; the slave trade is completely broken up, on the whole line of coast which bounds that territory on the ocean, and health, industry, good morals, and a regard to religion, distinguish the population of the colony.

AMERICA.

BRAZIL AND BUENOS AYRES.—It appears that a severe action has at length taken place between the opposing armies of these powers, in the province of Rio Grande. It occurred on the 26th of February. The Brazilian army, it is said, numbered 10,000 men, and that of Buenos Ayres 8000—the latter had the superiority in cavalry. The contest was long and bloody, and the loss of each army about equal; in all 5000 men, killed and wounded. The battle lasted without intermission, till night separated the combatants. The official report of the Brazilian army, claims for that army the victory; but it remains wholly uncertain whether the actual advantage is on the side of the Imperialists, or the Republicans.

COLOMBIA.—The political affairs of this extensive republick appear, from the last accounts, to be in a very unsettled and unpropitious state. It is again confidently stated, that Bolivar is aiming at the Dictatorship; and he and General Santander are said to be in open and avowed hostility with each other. We shall not believe that the Liberator has proved recreant to the cause of freedom, till we are compelled to do so by better evidence than we have yet seen. But we fear it is true, that he is unable to compose the differences of his unhappy countrymen; and we are anxious while we look to the probable consequences of the present disorders.

MEXICO.—In this republick also, civil dissentions, of a very serious aspect, have arisen. Several friars have been arrested for a conspiracy against the government, and one, by the name of *Arenas*, has been condemned to be shot. Two former Spanish generals, supposed to be parties to the conspiracy, have been seized and confined in different fortresses; and this event has excited much feeling in the Mexican capital, where those generals have many influential friends. In another quarter, a regiment of soldiers has revolted, opened prisons, and armed the prisoners, arrested the governor, and created a junta of their own. It was supposed that their object was to overthrow the government, and to raise a son of Iturbide to the throne. This revolt, it was supposed, the existing government could easily quell. It was believed that the congress of *Tacubaya* would not be able to commence its sessions in all the month of March, on account of some delay in the Mexican House of Representatives.

UNITED STATES.—When we consider, in contrast with what we have stated above, the present peaceful and happy state of our own country—when we review its history from the period of its revolution to the present hour, we may see that to preserve order in a revolution, and to settle those who have been engaged in it in peace and quietness under free forms of government, is much easier when freedom has been their birthright and long possession, than when the elements of a revolution that are to be moulded into republicans, have been born in bondage, and have passed a great part of their lives under the most despotick rule. Let us bless God for our happy allotment, and let us sympathize with, and pray for those, who must be taught the nature and proper use of their civil rights and privileges, by a tedious discipline in the school of adversity—of controversy and discord, perhaps of bloodshed and civil war.

Erratum in our last Number.

In page 179, 2d col., 6th line from top, for VERITAS read CLERICUS.